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SELF-HELP IN GERMANY

Self-help is a demand which moralists like to put to the individual when he is lowest down and just incapable of helping himself. All the good advices come to him from those who are not himself and happily not in his condition. It is probably a greater misery for the individual to be down and out when all around him the world goes on merrily, than when there is a general helplessness and starvation. Then he realises at least that he is not alone, which is a consolation for the human being after all.

We are not concerned here with individual self-help—that exists everywhere, we are concerned with the spontaneous self-help of groups in Germany.

I do not want to treat the growth of purely economic self-help organisations, as there are the co-operative societies which certainly play a very important rôle in the life of the country. In 1931 their number was 52,500 with all sorts of different aims and activities. These co-operative societies were first started in 1849 after the model of the English co-operative society in Rochdale (1843). The development of these societies took place in many countries and really was a matter of expediency under the existing conditions; they did not mean in any way to influence or to change the ruling economic system.

The self-help in Germany in which we shall interest ourselves is of quite a different type: it is a movement which was not preconceived in its lines of work and in its results: it sprang up spontaneously, as I said, amongst the youth of the country. The main characteristic of this movement is the propagation of the community feeling, a protest against the individualism of the last century. The individualism has not yet been overcome, it is really at its height but its dangers are now obvious to everybody. At the end of the last century it was not even questioned, it found its expression in all domains of human life.

In economies, individualism means capitalism; in the professions, society and the state, it means the triumph of expediency, of subjection to technique, and the all-dominating sway of the machine. This comprises the whole individualistic circle which began with the emancipation of the individual in the ruthless accomplishment of his Ego and ended in the extinction of the individual as a personality by the capitalistic machine. Without their own volition youth was included in this process as a sort of half-way stage towards being grown-up, they were to be trained into becoming good citizens of mediocre insignificance, for faithful fulfilment of duty! The elder folk came to the younger saying: "Become like us, think like us, then everything will go well with you!" This was what they called a good bringing up, it choked all feelings of youthfulness, and meant sterility and death.

Youth set about working their own release. As if obedient to ~~some~~ law of nature, the first groups of the youth movement sprang forth from the surrounding world some 35 years ago. The hour had come for the final dissolution of the old world with its civilisation bare of all culture, with its myriad units held together like herds by a coercive state authority, and the relentless spirit of competition at the cost of the poor and sincere. The hour had come, announced by the first "hordes" (the self-chosen name of the new youth), the new world of comradeship, of united work together, of a free, strong, independent humanity. A new social order became evident, not by means of philosophic discussions—no, it really existed in the living fellowship of youth. Ignorant of socialist theories, lacking in all social or political ambition, they yet created something like a new human community. First of all, they severed the bonds binding them to the conventions of family, church and school; by creating their own youthful world, inspired by their common meetings and wanderings. But this severance, and this was the new move, did not mean the emancipation of the individual, but, the new life of the commonwealth. There sprang up a new form of existence in mutual service. Whether they sang, played, danced, did gymnastics or wandered, they did everything in common.

Above all they wandered. On Sundays in the country nearer home, in the holidays further away, and even beyond the frontiers of the home country. They desired to gain the world with their own eyes.

They wandered from the town into the country, and developed an ever-increasing instinct for the natural, beautiful and creative in the world. They became re-united with nature and experienced a new feeling towards the body, which found original expression in dances and games.

I have been quoting passages from a young member and leader of the youth movement, a man who by the way has been teaching in one of the University Extension Courses for Workmen, and has travelled with them in foreign countries, creating in this way a contact, sympathy, understanding of foreign people in those who have been materially deprived of such opportunities and will certainly look at things with other eyes than the rich tourist would do and will bring back different but certainly valuable experiences. This is also an instance of a self-help experiment amongst the poorer classes during a later stage of the movement. The youth movement started amongst the more or less well-to-do. It is, I believe, a law for every self-help, that there must exist some resources to draw upon, there must be left a sufficiency of food, of self-respect, of an enterprising spirit. We know from the poet who grieved about the result of a famine in Damascus—

"Such a year of famine overtook the city of Damascus that friends forgot to bear love for friends."

There cannot be united action as long as the misery is so great that every one is grabbing for himself. In the case of the young Germans, they were spiritually starved, but their material position gave them the dangerous opportunity to think for themselves and so they did.

We do not speak here about the development of the youth movement; for us it is only important to know that it developed out of a spiritual need and gradually was forced to face actual facts and material conditions by the oppositions it found from society and the State which were built according to different axiomatic beliefs. The youth movement was the first expression of a new attitude; it was inspired by a spirit of self-reliance, of search for self-expression. The younger people were utterly tired of the bonds of tutelage in which the youth had been held by the older generation. This new attitude meant co-operation in all domains of life instead of competition between individuals.

Were there any tangible results of this new movement? I think there are so many that I am unable to explain them all. There were in the realms of education groups of young teachers who started new schools where this spirit of self-reliance, this search for self-expression, was encouraged and not crushed as it had been in the old type of schools. They started country schools where the community feeling could freely develop, where the children would not only learn the grammar of our classical literature but would play on the stage not only classical but very often also modern, even revolutionary dramas. Long forgotten poets like Hoelderlin and among the philosophers Nietzsche were read. Art, terribly neglected and misunderstood, was rediscovered, especially in the handicrafts which had been left to the big industrial mass production. Workshops in the schools were opened and also special schools for architecture, photography, etc. Youth societies against bad films and impure literature were started. With the folk-dances also a new conception of the higher form of dance developed, in opposition to the conventional ballet dance of the stage and to the modern dances of ball-room.

Many of the new experimental schools were recognized by the Government after the Revolution and the state schools themselves took over many ideas from this self-reliant, courageous young generation.

All these elements have entered the modern German school, and have changed it sometimes less sometimes more. Whatever the school of the future may be, this inheritance of the youth movement will remain with the love for the country; the wandering of the school classes for days and for weeks with all its educational advantages; the opportunities for self-discipline, for helpfulness to others, for comradeship, for keen observation and healthy enjoyment. And for contact with children of other social classes of other educational background; opportunities for this kind of fellowship is offered in the youth hostels, Jugendherbergen, scattered all over the country.

Though after the War the right of self-expression was recognized at last, the material needs had become enormous and there were no well-to-do young people left who could afford to start new ventures, or to wander and pay for lodging and food and the necessary equipments of wandering which are greater in cold climates than they are here. After the War the courage of youth was tested in a different way: they were faced by starvation, by a life without enjoyments and leisure, without the possibility even to learn. But youth was not discouraged. Different economic self-aid organisations were started. There was first of all a central union of all the local youth movement groups. This central organisation opened youth hostels, or rest-houses for young wandering groups, all over Germany. In small villages and old towns, castles on the hills or other historical buildings have been rented by the local boards to help and to welcome the wandering youth. They are furnished in a simple style with the products of the craftsmen of that particular province. All those are admitted who can show a certain certificate of the central organisation, who behave in the right spirit of the youth movement, do not smoke or drink alcohol and are contented with the bed of straw and the simple food offered. The young workers from one town meet with High School boys from another on the same footing and in the right spirit of understanding. Every hostel is in charge of a housefather, who looks after the cleanliness and order.

No other country has gone so far as Germany in making provisions for lodging the young traveller with limited means and for school groups. In 1923 at an unfavourable time there were already 1,700 hostels where over one million guests were received annually; two-thirds of them were school children. In 1926, 2,300 hostels were on the list with two million guests. Thirty per cent. of these were elementary school pupils, thirty-two per cent. university and secondary school students and thirty-eight per cent. young working people. It is usual for a young traveller to pay about four annas for the night and eight annas for food.

Though the schools are almost all members of this Hostel or Resthouse organisation which enables the pupils to see different parts of the country, many city schools have special country houses, where one class after the other can stay for a couple of weeks during summer. These excursions do not generally take place during the vacations but just during the school terms. Visiting a school, it may happen, that several classes are found missing; they have gone out in the country, learning under the trees in the open after old Indian fashion, or roaming about. You see them the year round in the trains and on the highroads, at the seaside and in the forests of Germany: young, bright, happy children, bearing the knapsack, rough coat, knee breeches, worn shoes and no hats usually. They sing to the accompaniment of guitars the old German folk-songs.

Some youth-movement groups independent of schools have united and opened summer-houses for their members on an island in the North Sea. There one sees them scantily dressed on the seashore or looking after the household themselves, helped by some older friends. They do weaving, painting, all sorts of different handicrafts, trying to sell the products afterwards. In the same way other groups of older members of the youth movement have formed communities of artisans and craftsmen working on commercial lines. But I am afraid they have failed, owing to the terrible economic conditions.

In this way the youth movement contributed in a high degree to the physical welfare of the young, to their healthy and free education during a time of unforeseen distress. But the whole people was suffering under the post-War conditions and the youth movement, though now-a-days about 40 per cent. of all young people up to twenty years of age belong to it, only gave relief to a certain number and a certain section of young people.

The German student especially was faced with great difficulties. The young men who had entered the ranks of the army in 1914 wanted to take up their studies again after the War. The old time when the individual could leisurely get an all-round knowledge by attending so many different courses without hurry about the examination in his special subjects this time had passed. The students had to think first of all where to get the means for studying, how to get food and clothing.

It is perhaps difficult for you to realize how great the change in German student life has been. Before the war the University was meant to be a place for disinterested research, for intellectual development of the individual, and last not least for a happy free enjoyment of life. There were private students' associations which were supported by their old members who had become high Government officials, professional men and scholars.

These associations served the same purpose as the schools did at that time: to form the young men according to the wishes of the older generation. They were made attractive and expensive and highly respected socially. Socialism and communal self-aid were treated like abstract matters by the teachers in their lectures. It happened in a lecture on social movements once that the famous professor, Adolf Wagner of Berlin, expressed his opinion that at some future date, the University students would co-operate in forming table associations to offer the means of studying to the less well-to-do. Instead of the usual applause he was accustomed to hear, he was greeted with mocking laughter and hisses. Thereupon the venerable old scholar addressed his hearers: "You do not desire this, gentlemen? Well, perhaps the time will come quicker than even I dare to hope for." Twelve years later more than 40,000 German students were fed in extremely primitive students' kitchen, created by themselves. It was hunger that first drove them to this necessary method of self-aid.

In 1919 the young students who just returned from their aeroplanes, sub-marines, and trenches formed the first "Students' co-operative economic association" in Dresden. This enterprise was imitated in other Universities and at last supported by private bodies and by the Government. Besides students' kitchen, there are sale-rooms, warming rooms in the winter, subscription libraries, Students' Homes and infirmaries being opened. There are workshops for bookbinding, locksmith's work and gardening as well as schools for typing where the student is paid for his work. And there are offices for procuring work: the students either work while they are studying, doing odd-jobs as paper-vendors, drivers, or giving coaching lessons or whatever may turn up. Or they work during the three months' vacations in mines, factories, mechanical workshops, in the country, etc., saving money which enables them to live for about 6 months out of 9 months' study in a year. From the statistics it is obvious that very few students receive pecuniary help from their parents.

Though it was hard enough, yet the new life of a work-student had its advantages; it gave the young intellectual an opportunity for manual work, he did not despise it any more after he had his own experience; and it brought him in contact with the labouring class from which a deep gulf had separated him.

To help the specially gifted student before his examination, to lighten his burden of work for his sheer livelihood, a system of scholarships has been created. Fees for study are reduced or entirely remitted.

But the times of the work-student have almost passed, not because the economic conditions have improved, on the contrary; this extra work which the student had willingly and gladly taken upon himself to make it possible to learn, that work, even, has become impossible. There are very few odd jobs, there are no vacancies in factories, etc., any more. An army of unemployed workmen waits to fill the first vacancy which will occur.

It is the same with all professions, there are no exceptions. Even if the students manage to study they have not the least hope to find a job after the examination. While conditions grew worse and worse during the last years, the youth has been won over by the political parties and especially by the extreme parties. They were in such a position that they could lose nothing except their life. Really, considering the desperate condition of the young people who have no joint families to fall back on, whose parents get nothing but the state dôle for the unemployed or are supported by the municipal welfare organization, one must say, it is strange that not more desperate things happened than did happen. One reason for this was, that many students, young unemployed clerks, etc., joined the political organisations where they were at least disciplined and served in common one or the other ideal. They often were fed and even paid. Also innumerable Sports Clubs were started by the parties. These were indirect methods only of employing the unused forces of the young, and rather dangerous ones.

The two main methods to fight unemployment outside the Government system are the organisations of voluntary work service and of settlements. The settlements are meant for older unemployed, for householders, but they work together with the voluntary work service sometimes. Settlements have several advantages. The larger part of the unemployment dôle goes to the payment of the house-rent. Often people run highly in debt with their landlord; any little misfortune, an illness, the necessity of buying a coat for the winter, etc., bring about this calamity. Either to avoid this or forced to leave their apartment, the unemployed can build his own little house, on a piece of land rented to him under very favourable conditions; it becomes eventually his own. He can achieve this by co-operation with other unemployed, and as it happened in an instance in Silesia they were assisted by a special youth movement group which had started a voluntary work organisation. Of course the financial support of Government or of some private friends of this venture must be obtained. The necessary capital is given in the form of a loan and paid back by way of interest every year. After the houses have been finished, the land is expected to supply a good deal of the necessary food. Besides, systems of goods exchange have been worked out. For example: the unemployed cobbler makes shoes in exchange for a coat from the tailor. It really is a return to the village community, where each member was supported by the whole community.

The helpers of the voluntary work organisation belonged in the instance of the settlement in Silesia to a youth-movement group. They often are recruited from among students and trade unions, especially a Christian trade union, who are ready to co-operate. They try first to find some local needs for which there is no hope for adjustment now. They must in this way make sure that they will not do work which otherwise would benefit the organised industries and their employees. They work for a limited time, perhaps ten weeks, for instance, at the drying up of moors. They live in tents or some provisional sheds. After the working hours lectures and classes are held, debates take place, games are played and entertainments invented.

Of all the instances of self-help I mentioned it can be said that they met some vital need and have often been organised on a larger scale by the State afterwards or have ultimately got support from the State. I did not specially mention organisations of girls; but the girls were of course equal partners in the youth movement as they are also fully recognised students of the Universities, where they have to fight their way through in the same manner as the boys do. Social service organisation welfare work of all kind is done by women workers, but they are not typical as self-help enterprises.

Modern self-help consists in voluntary common action, in the subordination of the individual under the common interests and the common will. If this spirit obtains something certainly is already gained. Though it is not yet enough. Our community feeling is often far too narrow and we are still like doctors who treat the symptoms of an illness but are not able to understand its primary cause.

One thing however cannot be denied: there was movement and initiative in post-War Germany. People had the courage to face facts; had freedom to experiment and had imagination enough to invent again and again new possibilities to get their own way, though circumstances often were terribly adverse.

GERTA HERTZ

WUNDT AND MODERN TENDENCIES IN PSYCHOLOGY[1]

So great was the personality of Prof. Wilhelm Wundt and so varied were the developments of his Philosophy and Psychology influenced by the past and contemporary history of the thoughts of Germany and outside, that it is well-nigh impossible to do justice to his intellectual gifts to the world of thought within the limits of a short discourse I have been called upon to deliver on this occasion. I think it wise therefore on my part to circumscribe my theme and confine myself to pointing out that the scientific and experimental study of the mental life, practically inaugurated by Prof. Wundt and the recent tendencies that have developed out of such a study, have tended directly or indirectly to corroborate the view, which he also held at his heart of hearts, that the *unity* and *purposive activity* of the psychical life is too solid a fact to be disintegrated into physical phenomena.

Prof. Wundt was both a scientist and a philosopher, or rather he was more of a philosopher than of a scientist. Yet his philosophic idealism was tempered by his scientific predilections which he imbibed and infused into his writings as a result of his early medical training. This explains his life-long oscillation between his tendency to spiritualistic unification of the mental life and his experimental analysis of its contents into the shreds of physiological equivalents. Hence in him we note conscientious attempt to keep intact amidst dissipating environment of objective study, the psychical unity and efficiency, rendered more prominent by his voluntaristic attitude, however incomplete and inchoate in its formulation.

The vigour and impetus he gave to objective study of the contents and processes of mental life and the objective data so far obtained as the result of pursuing such a method have, t a very large extent, helped psychology to declare itself independent and to break allegiance with the parent discipline of philosophy in much the same way as the sister sciences of the natura world. Nevertheless in his own psychological writings,—not t speak of his *System of Philosophy* and of his *Ethics,*—in hi account of the soul as *Activity*, his conception of *creati synthesis* ; his theory of *Apperception* there is the manifes operation of that centripetal force which has kept in their orbi and unified the psychical elements and their compounds into system. If we read Wundt aright, we think we shall not b slow to perceive that some sort of irresolution on his part deterred him from giving articulation to the real significance of hi own theory of Apperception, which consists in the fact that ou sensations and ideas are what they are, because of *selecti attention* which necessarily enters into them, that 'the entir course of previous conscious developments determines the wa in which we spontaneously fashion and take up sense-impressions and ideas.[1] And as a consequence he did not care to dra a clear line of distinction between what we now understand b 'teleological' and 'mechanistic' series of events. He thus developed his theory of *Psycho-physical Parallelism* which to him as is well known, was a necessary subjective way of regardin the difference between the physiological and psychical series c events, though objectively regarded both the series yielde similar results, the physiological series having reference only t its past history and the psychical series to the future.''[2] Bu this tendency in Wundt to dementalise the psychical was als checked by his definitely idealistic conviction that *value* whic attaches to the psychical phenomena has no such correlate i the physiological.

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[1] This lecture was delivered on the occasion of the Centenary Celebration of the late Prof. Wilhelm Wundt at the Psychological Laboratory, Science College, Calcutta.

The psychical and teleological character has therefore neve been lost sight of by Wundt in his account of mental life thoug his interest was predominantly experimental and objective. The student of the history of psychology must be interested in Wundt at this centenary of his birthday, especially to find, to his agreeable surprise, that even the most outstanding of the recent developments of German psychology, *viz.*, Psycho-analysis and *Gestalt* Psychology, have been tending to the confirmation of what Wundt had thought to be the real crux of mental life more than half a century ago. Even the Behaviouristic School of America, headed by Dr. Watson, which may be said to typify the extreme experimentalism in Psychology and to reduce human nature and conduct to mechanistic formula, accepting nothing which is not given in the test-tube, has met with the fit exposure at the hands of McDougall, the 'Arch-Behaviourist' as he calls himself, who has adequately shown in his own 'Sane Behaviourism'[1] that the proper study of the problem lies not in neglecting but rather "in making full use of all introspectively observable facts or data along with objectively observable facts of behaviour, both the classes of phenomena being useful and indispensable for the one Science of human nature properly called 'Psychology.'"[2] The mechanical psychology of behaviourism makes the fundamental mistake of ignoring that man is essentially a purposive striving creature. He 'looks before and after and longs for what is not.' He perceives and longs, he desires and deliberates, he chooses and realises his choice, he imagines and expects. And behaviourism which does not see eye to eye with us in reading aright all these distinctly teleological psychical phenomena of the human mind, but makes psychology but a part of physiology, has been aptly designated by Prof. Münsterberg as 'an elaborate academic fiction.'

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[1] Höffding's *Modern Philosophers*, pp. 17-18.

[2] McDougall's *Modern Materialism and Emergent Evolution*, Note 6, p. 184.

When we come to the Psycho-analytic school we notice that its different exponents strike the common note that mental life is

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[1] *Cf. The Battle of Behaviourism*, pp. 52-53.

[2] *Ibid*, pp. 58-59.

hormic, purposive or teleological. Of these Freud, although he has made much of 'mental mechanism' and professed 'strict determinism' has nevertheless recognised that all mental activity, conscious or unconscious, is characterised by *horme* or an urge towards goals. Adler is also thoroughly purposive. But admission of purposive or teleological character of psychical life is most frank in Dr. Jung, who has urged that psychology cannot afford to be scientific in the same sense as the natural sciences, aiming, as it does, at understanding rather than at explanation.[1] This is indeed asserting that psychology must be purposive in its interpretations of mental phenomena and cannot rest contented with mere mechanical explanations.

Gestalt Psychology is no less purposive than Psycho-analysis. Its fundamental aim being to reform the Associationist and Experimental Psychology by superseding the inadequate mechanical principles which were thought to govern animal and human life, it has a special interest for us in so far as we find that it was practically heralded by Wundt himself in his *Introduction to Psychology*, as his first psychological law, "the creative resultant," which lays down that the primary concern in our mental life is not the elements from which, through a creative activity of the mind, the *Gestalt*, which is more than a sum, is thought to arise ; the *Gestalt* is rather the primary unit, while its parts are products of abstraction. It follows then that the sensations, which experimental psychology regards as elements are but artificial abstractions. The fundamental fact is the perception which is concerned with 'forms' or 'configurations' and where no form or configuration develops itself, there is no cognition but only a chaos of impressions. And so for all psychical processes.

Some of the *Gestalt* psychologists such as Köhler go so far as to admit that the principle of configuration holds good even of the physical world. Thus they tend to suggest that it is the principle of configuration which governs both the mental and the physical worlds, there is the community of functions between them so that the Cartesian dualism seems to receive its ultimate doom at the hands of the *Gestalt* psychologist. Further they recognise that in each configuration of the human and animal mind there is a tendency to attain a goal which they call 'closure.' Each configuration is a unity or a system and when equilibrium of such a unity is disturbed there is always a tendency to regain that unity. This tendency to restoration of the equilibrium is known as closure. The same implication in favour of teleological explanation of mental life is also hidden in their concept of 'insight' in all learning processes. And however vague and non-committal might be the expression of the *Gestaltists* with regard to the purposive character of the psychical life they would come to realise, on closer enquiry into psychical phenomena, as some members of their school are gradually doing, that we must not confound the physical mechanistic causation with psychical which has a distinctively purposive or teleological character.[1] Thus, what Wundt visualised in his own timid and inarticulate way, has come out, to his triumph, to be the confirmed conviction of so many psychologists of the present day like McDougall, Stout and others who have made an extensive use of experiments only to be doubly assured of the necessity of the psychical or teleological activity of mind as revealed in introspection.

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[1] *Cf.* W. Dilthey's dictum : 'We explain the life of nature, we understand the life of mind'

HARIMOHAN BHATTACHARYYA

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[1] *Cf.* McDougall's *Modern Materialism and Emergent Evolution*, Note 6, pp. 213-16.

PERSONALITY

One of the acute problems in the prevailing democratic order of things with its levelling down tendencies is the question of personality. A leading journalist of one of the foremost nations of the world while recording his appreciation of a moving figure of modern times characterised him as 'the most original personality of our generation.' Perhaps a happier expression could hardly be found ; yet when we reflect and set about scanning the hidden depth of meaning underlying such an expression it is difficult not to feel outwitted.

'The word personality,' says poet Rabindranath, 'has an amplitude of meaning.' Thanks to the fashions of modern literature with its lawless individualism the little shred of certainty and definiteness of meaning which belonged to the concept in the classical age has been shattered to pieces.

"The Times Literary Supplement" in a recent issue[1] notices four different publications, each concerned in its own way with personality and each an original contribution to the subject and yet having hardly a point of contact. The central idea in one of these books which approaches the problem from the physical side is that the individual is determined by heredity. Personality is really a synonym for the constitution of the germ-cell. In another book, entitled 'Voice and Personality' we are led to the idea that the speaking voice is so much expressive that one can hardly think of any class of behaviour more likely to betray the underlying personality, meaning by personality a lot of things such as, age, sex, education, occupation, character and so on. But in 'Dream and Personality' the controlling conception seems to be that personality is an affair of inwardness, consisting in a group of hidden and repressed impulses and tastes, of whose existence even the individual himself is not definitely aware. During moments when the individual has no reason for acting a part, when he stands defenceless and unmasked, when, in fact, he is caught napping he may be found to unfold his real nature. With this end in view the study of dreams, their description and analysis, is taken up with great care and caution. But in 'Personality and Will,' the last of the four books in the list we are furnished with a definition that is marked by the dry stiffness of academic form. It tells us categorically that "personality means the conscious self which we intuitively live and reflexly know in its operations of feeling, thinking and willing... ......It is that final perfection which includes in itself all the principles of human activity and constitute a unitary, self-conscious, and (to a certain extent at least) a self-determining individual."

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[1] Dec. 10, 1931.

There is so much divergence of views on the surface. We see no harm when people in their eagerness to understand a problem advocate different lines of approach, but when forgetful of the central idea of the theme, each carries its own meaning into it the result is sheer confusion.

It is possible, some think, to dispel the cloud of mystery concerning personality by cultivating the temper of historicism. Most of our troubles with the concept arise from the traditional orthodox view that there is an inexplicable element of transcendental import in the being of personality. The principle of self-determination which transfigures the life of an ordinary mortal and makes a person of him is not an event among others serially connected in time. On the contrary, its being is realised in a far-off ultra-mundane sphere, out of connection with time. A person is the absolute creation of self-energising spirit. To understand him as we understand other events of the cosmic order is not possible, for he does not emerge in history as a natural event along with others.

But the temper of historicism which is steadily growing is not carried by any fascination for such subtle mysterious dignity with which the character of personality is invested. We ca watch the rise and growth of personality before our eyes, and i we look closely enough we shall find that there is no specifi intrinsic quality attaching to personality that lifts him abov history and throws a veil of mystery around him.

The point of view to which we are thus introduced bring personality in line with man and treats the natural man as person in embryo. Just as we deal with man in natural histor as one among the animals, in the same manner it is possible t describe the chain of changes that confer on him the marks c distinction characteristic of personality. The ancients wer familiar with such thoughts. For to them personality was n more than a term of distinction applied to any man who showe ability enough to say wise things and do valiant deeds. Bot wisdom and valour have their seeds in the constitution of tl natural man. One has merely to listen to the counsels of exper ence and the grace of wisdom grows upon him. Nor is thei anything inexplicable in the power to profit by experience. Fc it is the circumpressure of experience itself that acts as a correc ive to the heedlessness of primitive life and thereby facilitat the growth of a capacity usually recognised as the power to pro by experience. If wisdom grows in this natural way throug the accumulated pressure of experience it seems there is eve lesser difficulty as regards valour so long as we mean by nothing but the manner in which the wise man conducts hin self.

Difficulties are undoubtedly felt in the above modes c explanation. It is highly improbable that the way in whic wisdom and valour are defined will prove acceptable to all. Bu the spirit of historicism is not silenced so easily. We ma refuse to go all the way with it especially when it leads int the cult of naturalism. But that surely should not blind u to its usefulness in other directions. The pure speculative trea ment of the concept of personality, in which metaphysicians lov to dwell, is apt to develop into an air of abstractionism. W lose our touch with the living samples of character and are drawn into a sort of wordy warfare. Historicism on the other hand requires us to abandon such unprofitable discussions with words and come into closer contact with men that have, in one way or other, left their stamp on the ever-revolving wheel of time. To take snapshots of these figures as they move in history is the most effective way of getting to know what personality means. This is the message of the historic temper when read in its bare positivistic sense without any philosophic implication.

On the surface such a task seems easy to accomplish. From the four corners of the globe we go on collecting samples of ~~character~~ whose lustre and brilliance defy the ravages of time. Yet after we have set up such a museum and peopled it with luminaries we are puzzled by the wild diversity of forms that have been gathered there. That which accounts for virtue in one group becomes a mark of vice in another. Whilst some are honoured because of their sternness, others are worshipped because they are soft and sweet. The truth is by the sheer pursuit of the historical method we may easily overcrowd our horizon of vision with pictures but true insight and understanding of what constitutes personality we may not have.

Historicism may be useful, but still more necessary is apriorism. In fact the conflict between the two is grounded in men's original nature. Man's life, as we all feel, is a complex function. In his consciousness there are so many eddies and whirlpools, so many currents and cross-currents that it is dificult for him to fix up any point wherewith he should identify himself.

There are different modes and degrees of these conflicts. In the first place there is the hostility among the various impulses and desires that contend for mastery in the open surface of consciousness. The desire for acquisitiveness may spring up with equal force along with the desire for charity. And even when he succeeds in ruling out some of these impulses it does

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not follow that he is in full accord with himself. The impulses that flit across his mind do not float there like images in a mirror. On the contrary, every little thought or desire that stirs for a time enters into the structure of his being and as a sort of underground disposition continues to wield its influence even when its hour of active animation is gone. Any victory that is won for a time is thus merely on the surface. He is immediately faced with a new order of opposition coming from within the inner subsoil of his nature. This explains why it is so very difficult to catch hold of the real man. Nobody knows whether the waking man is more real than the dreaming man ; or the waking man of one moment is greater stability than the waking man of another moment. Are we to treat the man driven by animal instincts to live in the immediate present, pressed by solicitations of sense, as more true to himself than the man who puts off the present allurements in the hope of a more stable form of enjoyment lying in the future? To these we may add other modes of conflicts. There are moments when we feel as if we were no more than a little speck, steeped with our whole framework of being in the wide extended universe, pushed by forces of fate, and again there is the opposing consciousness slowly emerging that we are not wholly of this world. Each of us in his capacity as a willing and knowing being realises that he has a higher destiny than being hopelessly merged in the world. He not only lives in the world, but has the power of knowing what the world is ; he has the freedom to look for a better world, and with that faith burning in him he goes forward ceaselessly working for its realisation. He is assured by the scripture of the power of faith in the language, 'if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove, and it shall remove.' Yet in actual affairs of life he is obliged to count more upon the force of the physique than the power of faith. The struggle between freedom and necessity, hope and fear, faith and despair is thus an inevitable phase in the life of an ordinary mortal.

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Personality involves the will of the spirit to lifting life to an elevation beyond the tumult of these conflicting interests and desires. There is in the life of personality no trace of discords and divisions. It is difficult to understand how such a state of peaceful harmony is achieved. What seems certain is that there is no easy, natural transition from our ordinary life of strifes and discords to such a state of uninterrupted peace. It would require an effort almost of superhuman dimensions to bring about such a transformation.

But what after all should we be doing to rise to the superhuman height? Are we to turn our backs upon the stirrings of individual fancies and fashions? Is life to be made whole by emptying it of all its varied contents? Or should we get to a fuller, richer life by living through all the vicissitudes of experiences and fortunes as they pass in procession through the successive moments? To gag them at the outset without allowing them opportunities to unfold their full story is to be disloyal to oneself. On the other hand to drift listlessly along the current is to scatter away one's assets recklessly. What is needed is an ever-ready disposition to lay out the capital in the successive concerns of different situations, together with an unflagging zeal so to focalise the currents that their united strength yields a greater return than the amount laid out first. Personality, thus viewed, is a life lived to the full. It is one life, one will, continuously budding forth along the ever-shifting scenes of history.

The two notions of unity and continuity which characterise personality are unreasonably vague. Evena physical thing, not to speak of our living organism, exhibits a certain measure of unity, and in the ceaseless rolling of time there is illustrated the principle of continuity. There is no need to dispute the fact of unity and continuity as here illustrated. But stated in this matter-of-fact manner it is hard to distinguish such unity and continuity from multiplicity and discontinuity. In fact, the unity which we ascribe to our organism is found on reflection to be no more than a heap of multiplicities. There are elements lying external to one another, each having a peculiar degree of unity. And so long as these elements are characterised by extension it would be possible to resolve them into similar unities. Our search for unity would perhaps drive us into the region of the smallest invisible particles called atoms. But it is doubtful if the constitution of an atom should indicate the last resting place of unity.

The truth as the concept of unity acquires significance through the idea of an underlying purpose. It is a spiritual function. Matter-of-fact existence is of itself neither a case of unity nor plurality. It is in the light of an inward meaning that we should judge as to how far there is unity. So in the mere fact of a living organism there is no case for unity or plurality. It becomes a unity—a true case of personality—when it is apprehended as the working out of a single definite purpose. Whoever fails to see this and accepts personality as a mere synonym for the mere living organism is in hopeless confusion.

Similar conclusions are forced upon us when we examine the concept of continuity. In the world of events there is a continuous connection between one another so that at no stage should we find an event abruptly beginning without previous antecedents, nor any event ending absolutely in a vacuity. Yet stated in this form the law of continuity is neither true nor false, but absolutely without meaning. The mere fact of temporal contiguity may as well be a case of discontinuity. The fact that an event crops up just at the point where *a* leaves off would not be a case of continuity unless it be shown that the event *b* is nothing but an inner flowing of the event *a*, both being presented as members or stages of one and the same process. Real identity of purpose at bottom is therefore the foundation of continuity.

Empirical pyschology emphasises the fact that our psychic life is an unbroken flow in time. In truth however a mere voidless succession of experiences would not constitute continuity. Experiences may crowd upon one another and they may as well, through their fringes link themselves up with one another. Nevertheless the transition from the one to the other may be accompanied by a feeling of strange shock and surprise. This is due to the fact that a mere formal connection of experiences is no guarantee that they are also connected in spirit. Even admitting the fact that an earlier experience overflows into the later the two may yet be discontinuous in their real significance. In the earlier moment it may be an experience of joy in scholarship, in the next moment it may be an experience of spite at another's fortune. Continuity is realised in our psychic life when the onward flow of experiences are so transfused as to illustrate their fundamental identity in spirit.

Life becomes a unified continuous whole through the realisation of a purpose. Herein lies the fulness of its meaning and value, and it is in setting itself to such a value that its inner spirit is reflected. Those to whom the vision of the inward spiritual significance of life does not come and who live their days driven by the rolling passage of time are not elevated to the rank of persons. We lay claim to personality in so far as we live in spirit, for it is in spirit that we realise the wholeness of our being as progressing continually to fulness and perfection through the interminable course of history.

We are awakened to inner spiritual insight not by nature but through the discipline of the will. It is a favourite idea with some that insight is born out of submission and surrender to the course life follows of itself. What life means is best known to him who has lived life to the full. To him alone is opened the mysteries of life who patiently puts his shoulder under the wheels of experience. Let us therefore wait and watch, live and learn.

It is easy to agree to what is said above. But it is rightful to point out the misconceptions lurking therein. We do not clamour for that insight in which life is depicted as a moving stream of fancies strung together in time. Our real concern is to realise the unique wholeness of life which is not given to us as an incident of history, but grows to completeness and perfection through the active endeavour of the will. Knowledge of the errors and pitfalls which inflict wounds on life and leave it a broken mass of ruins is not of itself a merit. It is not by knowing but by eager longing and active willing that life is made into a whole.

But the reality of the will which brings about such a happy transformation is not a factual entity objectively given to us. We do not acquire it as a gift from outside nor does it stand outside of us as a finished entity in the shape of a magnetic personality from whom it is transmitted to us if only we offer our homage to him. Will is an absolute creation of itself. We become participants in the reality of the will through active functioning of our will. By an absolute unconditional will effort we break through the inexorable chain of a deterministic sequence of events both in the inner world of pyschic life and the outer world of physical existence. And in thus realising our freedom we have a glimmering sense of values to which life may be raised.

Freedom is the condition of all values. For value is not anything that merely happens to us. In the so-called temper of contentment with the given there is no contentment worth the name. To go on accepting the given as an inevitable phase in the necessary sequence of events is not an indication that we have any freedom with respect to it. Rather it is the negation of our spiritual strength. We are forced down on the plane of material existence and in inert passivity surrendered to the chained marshalling of events. And so long as we do not find the way to rescue ourselves from this deplorable depth of passivity the question of contentment does not arise.

Genuine contentment proceeds from a sense of appreciation that the given is not a necessary element in our life, and our attitude towards it need not be one of passive surrender. There is strength enough in us to say the 'nay' to the given. It is not what happens to us, but it is as we will to make of it. It is our freedom that enables us to put upon it any value we choose. 'Beggars must not be choosers' is true for the simple reason that beggars are mere beggars pushed by fate along the current of affairs. They are incapable of sharing in the functions of new creations, and as such lost to all sense of value. It is not from any sense of value that they accept what they accept; rather they are forced into it.

It is as free creative agents that we enter into the kingdom of values and value deepens in proportion as we make ourselves free. With freedom comes right to rise above the toilsome pursuits of procuring the daily necessaries of life. Not that we develop any disinclination for work. Far from it. Freedom does not destroy the incentive for work. It makes all work enjoyable. To work under the tension of practical urgency involves hardship, because our eyes are fixed on utility. But when with the growth of freedom this tension is released we acquire genuine love for work itself. We are no longer held up by the usual distinctions of the useful and the useless. But the force of love transmutes everything into a source of beauty and joy for ever. To the free loving soul 'the meanest flower that blows can give rise to thoughts that often lie too deep for tears.'

Freedom is the foundation of personality. But to go on enumerating the conditions of freedom is to misunderstand its intrinsic nature. There is no freedom worth the name when its functions are controlled by other foreign considerations. To work in the interest of some objective end, no matter whether it be social service or divine service, service of truth or service of beauty, is to enslave the will to a subservient position. Its inner integrity is gone. It is no longer pure free will seeking its own realisation.

On the other hand the will, unless set to some definite purpose, is to let it develop into wild excesses of individual whims. In a state of complete indeterminism when everything is left over to the absolute rule of chance freedom cannot thrive. Freedom demands that the individual self-will be consumed first. But whoever sets about purifying his self-will by forcing upon it the authority of a foreign standard invariably ends by casting himself in heavier bondage.

Freedom cannot be won by the pursuit of any value considered as lying external to the will. Our will is rendered pure and free when it cultivates from within that type of value which is intrinsic to the will. The will that loves and values its own inward purity alone escapes the limitations and arbitrariness of self-will. Such a will is what may be called the good-will and the good-will is the one good thing that can be called absolutely good. The good-will desires the good of everything. It is that which by its self-purification purifies the whole world. Love of purity thus transfigures our being whole and entire into a finished work of beauty and perfection.

Personality consists in the art of recreating ourselves, each of us, into a happy, beautiful soul. True beauty lies in integrity, *i.e.*, in being a perfect integer, a unique whole at once full and complete without any trace of conflicts and divisions. Our freedom is in being truly what we are. Such freedom implies no violent effort to rescue oneself from the apparent ills of life, nor any disposition to repress whatever turns hostile for the moment. It is rather the offshoot of love—that abounding love for life which longs to be in full harmony with itself. Where love reigns supreme sympathy is born, and with heart full of tender sympathies one is drawn nearest to the inner life of reality. Without such force of love there is no personality, and freedom is best exercised when there is an unceasing endeavour made so to fashion oneself that the cords of love and sympathy which bind him to the rest of the universe are not snapped.

JITENDRA KUMAR CHAKRAVARTY

BRAHMASUTRA AND THE THEORY OF ILLUSION

In the introduction to his great commentary on the Vedánta Sutras of Bádaráyana, Sankara starts with a clear exposition of his theory of *Adhyása* or illusion, which is apparently the cornerstone of the whole structure of his philosophy, and promises to demonstrate by a systematic interpretation of the *sutras* that this doctrine is the central idea of the entire system of Vedanta as well. I wish to examine with all humility, by a general study of the sutras, whether this greatest intellectual and organising genius of post-Buddhistic Hinduism was justified in passing this theory as the true philosophical view of the illustrious founder of the Vedanta system of philosophy. In this attempt I propose, however, to accept in the main the constructions put upon the *sutras* by the Acharya himself.

The fundamental postulate with which Sankara begins his introduction is that the self and the not-self—the subject and the object—are obviously distinct from and opposed to each other in their essential characteristics, and neither can be in real connection with, or partake of the nature and the attributes of the other. The only relation that can possibly exist between them is that of *adhyása, i.e.*, the false attribution of one or one's characteristics to the other. He mentions the different interpretations and explanations offered by different schools of philosophers to the universally experienced fact of *adhyása* or illusion; but without entering into any controversy with them, he simply states that whatever may be the logical, psychological or metaphysical implications of the fact, the general character of the fact itself is undeniable, *viz.*, that something is mistaken for what it is not, that the nature and attributes of something else, real or imaginary, are ascribed automatically, as if from memory, to something which is really present and whose real character is concealed. The illusory appearance, being an object of perception and being therefore neither absolutely real nor absolutely unreal, is described as indefinable (*anirvachaniya*).

Now, this *adhyása* being the only possible relation between the self and the not-self,—it being inconceivable that two absolutely distinct and independent real entities like the self and the not-self should come in real contact with and produce real impressions upon each other,—there being no point of community between two such supposed self-evident realities,—the objective world experienced by the self must be supposed to be the product of *adhyása, i. e.*, the appearance of the self as what it is not, the attribution to the self of the character of the not-self. If any not-self or object unrelated to the self had really existed, it could not have possibly presented itself in its true nature to the self and become an actual objective world for it.

The objective world must consequently be conceived as a phenomenal, relative or apparent reality, which is described by Sankara as a combination of the real and unreal, the true and the false,—the *real* in respect of the *adhisthána* or the substratum, the self, to which the attribution of the existence and the character of the not-self is made, and the essential nature of which is concealed under it, and the *unreal* in respect of the attributed things and their properties, which falsely appear as real and pretend to present the true character of the reality. Thus by an analysis of the nature of experience and the relation between the self and the not-self, and by generalisation from the fact of *adhyása* or illusion, Sankara concludes that the world of the plurality of subjects and objects, egos and non-egos, in intercourse with one another,—the world of the finite spirits and minds and material objects and their relations and activities,—the world of substances and attributes, causes and effects, co-existences

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and successions,—is the product of a natural, causeless, beginningless *adhyása*, in which one timeless, spaceless, differenceless, actionless self, called Brahman or A'tman, is the *adhisthána* or substratum, the absolute Reality, and all those diversities, constituting the universe, are the appearances. All knowledge, emotion and activity,—all consciousness of me and mine, thee and thine, the actual and the ideal, ought and ought-not, happiness and misery.—are within this world of *adhyása*.

It must be carefully remembered that Sankara's theory of *adhyása* does in no way imply that in relation to the knowledge or experience of individuals the world does not exist, that it is the product of fancy or illusion of the particular minds, that our knowledge of the scientific truths is on the same plane with our experience of a castle in the air or a ghost in the twilight or a mirage in the desert. The individualities, the particular minds, their experiences, fancies and illusions, are themselves within this world and the products of the general *adhyása* to which the world owes its existence. The general *adhyása* must be carefully distinguished from the special *adhyása*, or illusion of particular minds in particular cases. The world of normal and tested experience is as much real as the experiencer himself is real. The experiencer does not create or imagine the objective world he experiences; it is present before him and he must accept it as real. But the experiencer as he perceives himself in relation to the experienced objects and processes, and the world of objects and processes as perceived by him in relation to himself, are not *absolute* realities, as it is evident from their relative characters, but the products of one eternal *adhyása* upon the Absolute Self or Brahman, whose essential character is concealed under them. Thus the Absolute Self or Brahman is the absolute Reality, and the world of the experiencers and the experienced is His false appearance, existing unaccountably due to an *adhyása* from the beginning of time.

A'dhyása evidently involves two elements,—the concealment of the true character of Reality and its appearance as what it is not. This again apparently involves a reference to an observer—a finite intelligence—from whose view the true character of the Reality is hidden and in whose relation it appears in unreal names and forms. So far as the general *adhyása* is concerned, the doctrine is put in the logically awkward position in that the very conception of *adhyása* implies a reference to the plurality of finite intelligences, while the plurality of finite intelligences owes its existence to *adhyása* itself. The truth is, as Sankara and his school maintain, that neither precedes the other in point of time, since the process of *adhyása* is without beginning in time, and the plurality of finite intelligence also, which implies as well as is implied by it, had no absolute beginning of existence in time. They hold that the plurality of finite spirits, the diversities of the objective world, as well as the one supreme personal God,—the Lord of the spirits and the world, who is spoken of as the Creator, Preserver and Destroyer of the universe, the Ruler of the activities and destinies of all, consciously embracing the existence of all finite beings, spiritual and material, in his universal self-conscious and self-determined personal existence—are all co-eternal in point of time, essentially correlative to each other, having the same order of reality and are the threefold related appearances of one Absolute Reality—Impersonal Brahman,—who is above time and space, relation and process, activity and change, individuality and personality. As the existence of this Absolute Reality is eternal and infinite, in the sense that it is above time and space, the process of the concealment of its essential nature and of its appearances as *Jeeva* (finite spirits), *Jagat* (the objective world) and *Iswara* (their Lord), is also eternal and infinite, in the sense that it is pervading all time and space. This is the general *adhyása* and thus it is an eternal fact. Hence the question of the logical fallacy of *Itaretarúshraya* (interdependence) does not arise.

So far as the special *adhyása*—the *adhyása* in relation to a particular finite spirit—is concerned, though it has no beginning in time, it has an end in time. It is a fact that the essential character of the Absolute Reality is concealed from the knowledge of the individual, to which consequently its false appearances present themselves as realities. It is also a fact of experience of every individual truth-seeker that there is a progressive attainment of true knowledge about Reality and a corresponding falsification of its unreal appearances. Thus it may be reasonably maintained that when an individual attains perfect knowledge of the true character of Reality, *adhyása* completely vanishes, and the world of names and forms no longer appears as real. So far as that individual is concerned, the plurality of finite spirits and objects is proved to be false. The knowing spirit is realised to be completely identical with the Absolute Spirit, the Absolute *Adhisthána* or substratum of the world of appearances, the absolute eternal infinite differenceless actionless attributeless Brahman. This does not of course mean that the objective world is destroyed or that the knower himself immediately loses his individual existence. His *dristi* or outlook is changed. His *avidyá* is destroyed by *vidyá*. The appearances appear to him as appearances, and not as realities. Brahman, who is no other than his *A'tman* (self), is experienced as the absolute reality.

Acharya Sankara having given a brief exposition of his doctrine of *adhyása* and *avidyá,* concludes his introduction with a promise that he would demonstrate by a systematic interpretation of the *Sutras* of Vyasa that this is the true meaning and the central idea of the teachings of Vedanta. Our object here is to examine if there is any explicit and unmistakable evidence in the *Sutras,* supporting this claim of the *Bhásyakára.* It is far from my intention to enter into any discussion about the merits and defects of this doctrine from a philosophical point of view.

The *Sutrakára*, we find, begins with a statement, in explicit terms, of the true subject-matter of his inquiry, the unquestionable source of knowledge about it and the method of arriving at the truth. First of all, he states that he proposes to inquire about the true nature of Brahman. In the second *sutra* he explains that by Brahman he means the ultimate ground of the universe,—the Reality from which all animate and inanimate things of the universe derive their existence, by which their existence is sustained and nourished and in which their separate existence is finally merged. What Brahman essentially is and how he can be the absolute source of all existences—this has to be philosophically found out.

The third *sutra* emphasises that the *Shástras* or the revealed sayings are the only unquestionable source of evidence with regard to the true character of this transcendent reality. The authorities cited in the *Sutras* indicate that by *Shástras* the *Sutrakára* means principally the *Shrutis* or the *Upanishads*, which are regarded as the embodiments of the ultimate truths revealed to the *Rishis* in their innermost spiritual experience and are therefore sometimes referred to as *Pratyaksha* or direct perception, and secondarily the *Smritis*, which are based upon or inferred from the former and are therefore sometimes mentioned as *Anumána* (inference, evidently from the *Shrutis*). The *Sutrakára* is found to lay particular stress on this point again and again in course of his discussions, because he is definitely of opinion that our sense perceptions and arguments based upon them can give us no knowledge about the higher spiritual truths, that our formal and material logic, however efficacious in revealing the truths of the phenomenal world, cannot be of substantial help to us in the domain of *A'tmajnána* or *Brahmajnána*. In this region logical arguments are to be resorted to for the intellectual apprehension of the divinely revealed truths, for systematising those truths as far as practicable in terms of the categories of the understanding, for removing the actual and possible doubts that the understanding may raise against their validity, for reconciling the apparently conflicting expressions in which the truths revealed to the *Rishis* have embodied themselves, and for adequately explaining the phenomena of our sensuous and mental experiences by reference to those truths. But the revealed truths, which constitute the essence of the *Shástras*, must be accepted as the basis of all discussions about Brahman or A'tman, about the ultimate ground of the universe and the means of attaining intimate knowledge of it.

The fourth *sutra* therefore lays down the principle, which Bádaráyana adheres to throughout his philosophy, that the true knowledge of Brahman, the absolute ground of all existences, has to be attained by '*Samanvaya*,' *i.e.*, linking together, systematsing, harmonising and unifying the various forms in which the revealed truths have found expression in the *Shrutis* and interpretation in the *Smritis*, and penetrating into their innermost significance. This is the method which the *Sutrakdra* mainly relies upon to reach the end of the inquiry, and he takes the help of deductive, inductive and analogical arguments and also polemics against other systems of philosophy and faulty interpretations of the *Shástras*, as subsidiary processes.

Bádaráyana then proceeds to establish, by a systematic, harmonious and rational interpretation of the principal statements of the Upanishads and the Gita and the other authoritative scriptures, that the one infinite and eternal, absolute and unchanging, self-existent and self-conscious, omnipotent and omniscient, immanent and transcendent, blissful and perfect Brahman, essentially distinct from *Prakriti* and *Jeeva* is the efficient as well as material cause of this well-ordered world of plurality, that He is the true Self of all finite selves and the Preserver and Ruler of all from within, that from Him everything appears, in Him everything exists, and to Him everything returns by being deprived of all its differentiating characteristics, that the immediate and unbroken experience of Him in His true character as the real Ground and Self of all that exists is the ultimate goal of the phenomenal life of every finite spirit (*Jeeva*), and that this goal is attainable by proper spiritual discipline and all-absorbing devotion to Him.

First of all he adduces evidence from the Upanishadic texts to show that the ultimate Ground of the universe, that is the Absolute Reality (*Sat*), is of a distinct character from the *Prakriti* of *Sánkhya*. The Upanishads speak of this Reality as thinking (*aikshata*)[1] and willing (*akámayata*)[2] before creation or self-manifestation in diversity, as the self (*átman*) of all created beings,[3] as the bestower of perfect deliverance upon those who are whole-heartedly devoted to Him (*tannisthasya mokshopadeshát*),[4] and as the one whom the liberated finite spirits do not abandon as their not-self (*heyatvábachanáshcha*),[5] but with whom, on the contrary, they are ultimately united.[6] These epithets can never be applied to *Prakriti*, which, according to *Sánkhya*, is a non-intelligent primordial substance, the phenomenal world in an undifferentiated state, the equilibrium of *Sattwa*, *Rajas* and *Tamas*, subject to transformation, and one which is the material cause of the non-intelligent world of plurality and not of the spirits (*purusha*) and which the liberated spirits abandon as something foreign to them. Thus we get an idea of Brahman as distinguished from *Prakriti*.

Next he goes on to show that Brahman, the Ground of the universe, is of an essentially distinct character from *Jeeva* (finite spirits) as well. The finite spirits, also, unless their essential character is altogether veiled by their connection with the gross and subtle material bodies, are like Brahman self-luminous and self-willed knowers, doers and enjoyers, and thus in some respects participate in the nature of that absolute ground. But the *Shrutis*, as the *Sutrakára* points out, draw a definite distinction between Him and them.[1] Brahman is by nature eternally and absolutely blissful (*ánandamaya*).[2] He is eternally self-realised, self-perfect and self-enjoying. He alone possesses the unique power of creating from within Himself or manifesting Himself as the phenomenal world of diversity without the least prejudice to the perfect unity of His self-existence. The all-round perfection of His nature is in no way affected by the diversities and limitations of this phenomenal world. These characteristics distinguish Brahman from the individual spirits, the purity of whose nature is apparently affected by their relation with the material bodies and diverse objects of experience, and who, by means of systematic spiritual discipline and devoted worship of Brahman, can only progressively realise Brahman as the universal self of all finite selves and can thus be united with Him and enjoy the blessedness of His perfect nature.[3] No *Jeeva* or finite spirit can, however, by any means acquire the power of creating, controlling and destroying the whole universe, which belongs to Brahman and Brahman alone.[4]

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[1] 1.1.5. [2] 1.1.18. [3] 1.1.6. [4] 1.1.7. [5] 1.1.8. [6] 1.1.9.

From the 22nd *sutra* onwards to the end of the 1st *páda* of the first chapter, Bádaráyana proves, by harmonisation and rational interpretation of various authoritative texts, that whenever the *Shruti* made any assertion regarding the Ground of the universe, it might have used such terms as *A'kásha, Prána, Jyoti, Gáyatree,* etc., but the context in every case leaves no doubt about the truth that it always meant the Infinite, Eternal, All-knowing, All-creating, All-controlling, All-illumining, Self-existent, Self-conscious, Self-determined and Self-fulfilled Spirit or Brahman.

The distinction drawn between Brahman or the Supreme Spirit, and *Jeeva,* the finite spirit, is strongly emphasised almost throughout the second *páda* as well. Brahman, while being the ultimate Ground and substance of the whole universe, is also immanent in everything within it.[1] He, as the universal self, dwells in the cave of the heart of every living creature *along with* the individual self or spirit.[2] They are sometimes described as two birds dwelling on the same tree. They have important points of community, which distinguish them both from the gross and subtle material body as well as from the material world. But they have important points of difference also which distinguish them from each other.[3] The individual finite spirit is primarily related to one body at a time, and passes from one body to another through death and birth according to its *karma*;[4] while Brahman is at the same time related to all bodies and is the self of all selves. The finite spirit, being related to the body, loses the consciousness of its essential supra-physical supra-mental and supra-mundane character (*swarupa*), identifies itself with the body, becomes subject to *karma* and its fruits, bondage and liberation; while the indwelling universal spirit is not at all touched by the imperfections and limitations of the bodily existence, never loses the consciousness and bliss of His transcendent character, never becomes subject to *karma* and the consequent pleasures and pains. He regulates the activities of the finite spirits and bestows on them the fruits of their actions.[5] He is the supreme object of worship, the ultimate ideal of knowledge and the final goal of progress, of all finite spirits.[6] When they realise their essential unity with Him, experience Him within and without, identify themselves with Him through knowledge and devotion, they are emancipated from all bondage and limitation, and enjoy the bliss of His perfect nature.

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[1] 1.1.16, 17, 21; 2.1.22, etc. [2] 1.1.12. [3] 1.1.19. [4] 4.4.17.

The *Sutrakára* carries to the third *páda* also this emphasis on the distinction between *Brahman* and *Jeeva* on the authority of the scriptural texts. Then he takes particular care in examining different passages, so that we may not be misled by the use in them of terms admitting of different meanings. In the fourth *páda* also he expounds from his point of view some ambiguous texts and establishes his doctrine that Brahman, who is distinguished in His essential character from *Prakriti*, *Jeeva* and even the *Iswara* of the *Naiyáyikas*, is the sole cause of the phenomenal universe.[1]

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[1] 1.1 20. [2] 1.2.11. [3] 1.2.12, 20. [4] 2.3.19, etc. [5] 2.3.41. [6] 1.3.2.

Sankara also in his commentary, it must be said in justice to him, generally keeps true to the literal meanings of the *Sutras* and does not interpret any *sûtra* to mean literally the absolute identity of *Brahman* and *Jeeva*, or *adhyása* as the source of the phenomenal world. But here and there he points out that there is no incompatibility of his doctrine of *adhyása* and the metaphysical (*páramárthic*) identity of *Jeeva* and *Brahman*, with Bádaráyana's statements of the apparent causality of Brahman and the conditional (*aupádhic*) distinction between *Brahman* and *Jeeva*. He explains that what the *Sutrakára* means to say is this, that so long as the *avidyá* of the *Jeeva* is not destroyed by *Vidyá* (realisation of truth), illusion remains and *adhyása* is not recognised as *adhyása* and consequently the world of the plurality of finite spirits and changing phenomena falsely attributed to *Brahman* continues to appear as real, and in relation to this apparent Reality Brahman appears to be the real cause possessed of infinite power and wisdom and as such distinct from the spiritual appearances of Himself related to particular bodies and minds, *viz.*, the *Jeevas*.

In support of his theory Sankara lays particular stress on *sutras* like 1.1.30, 1.3.19, and a few others, where the *Sutrakára* refers to scriptural texts, which seem to declare the identity of *Jeeva* with Brahman. But in accordance with the contexts of the *sûtras* referred to, it seems clear that the *Sutrakára* is not very willing to accept the interpretation put upon them by the *Bhásyakára*. He cites those texts to show that when any individual spirit becomes, as a result of the necessary spiritual discipline, free from ignorance and desire, from false self-identification with body and mind and from the false notion of 'Me' and 'Mine', due to this, its essential character is unveiled (*Abirbhuta-svarupa*), it realises its pure non-material spiritual character and there remains nothing to divide it from the Universal Supreme Spirit. At this state of '*Moksha*' or freedom from bondage, the individual consciously identifies itself with the universal.

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[1] 1.4.23-27.

This, however, does not amount to the recognition of the absolute falsity of the distinction between *Jeeva* and *Brahman* and of the self-manifestation of Brahman as *Jeeva* and *Jagat* (world). The *Sutrakára* in reliance upon the authority of the *Shruti*, attributes creation to the *thought* and *will* of Brahman and thus regards it as a free act of Him, though this act, consisting of the three moments of creation, preservation and dissolution, may be without beginning or end in time. He compares this act to the play of an urchin, which has no other ulterior end than the play itself. It is due to His *nature*,— not to any *want* or *imperfection* of His nature demanding something else for the removal of the want or imperfection, but to the fullness and perfection of His nature spontaneously (though consciously and voluntarily) manifesting itself in a countless plurality of innumerable grades through infinite time and space. These self-manifestations are not substantially different from or independent of the one self-existing Being manifested, but they are not on that account false or unreal. As a hypothesis also, this supposition of the perfect and blissful and self-manifesting thought and will of Brahman is not less acceptable to our reason than that of an inexplicable (*anirbachaniya*) real-unreal *avidyā* or *adhyása* for an adequate explanation of the existence of the phenomenal world. *Avidyá* or *adhyása* rather logically presupposes the existence of finite spirits, which may fall victims to the illusion. If illusion and the spirits subject to illusion presuppose each other, as the *Sankarites* agree, then both of them logically presuppose a higher cause, and this can be found in the thought and will of Brahman. Brahman Himself can never be supposed to be a victim to illusion and subject to such differences of states as bondage and liberation. It is His individuated self-manifestation that may be such victims; and their existence must depend upon His will, as there is nothing else within or without Him that can force or induce Him to manifest himself in such a variety of finite spirits. These finite spirits, which, according to the *Sutrakāra,* are real self-manifestations of Brahman, identify themselves, by the will of Brahman, with body and mind in a state of bondage, and by the will of Brahman again, they attain freedom from bondage through the culture of knowledge and devotion and identify themselves with Brahman. They always ' live and move and have their being in Brahman—unknowingly in the state of *avidyá* and bondage, and knowingly in the state of *Vidyá* and *Mukti.* There is thus, in the view of the *Sutrakára,* unity as well as difference between *Brahman* and *Jeeva.*

Thus we find that in the first chapter of *Brahmasutra,* which is devoted to the systematisation and rational interpretation of the relevant revealed texts and which may be regarded as the constructive portion of Bádaráyana's philosophy, there is nowhere even any suggestion of Sankara's doctrine of *adhyása,*—of the illusory character of the causality of Brahman, of the unreality of the phenomenal world, or of the absolute identity of *Jeeva* and *Brahman.* A'chárya Sankara with great ingenuity harmonises his theory with the *Sutras,* but he fails to point out any *sutra* which unequivocally enunciates this theory.

In the second chapter Bádaráyana supports his doctrine based upon scriptural evidence by means of philosophical arguments and shows that the conclusion he has arrived at in the first chapter is free from the defects ascribed to it by rival schools of thought and that all other hypotheses suggested by them are vitiated by different kinds of fallacies.

One objection against the doctrine of the supreme spirit being the sole cause of the material world is that it is inconsistent with the universally acknowledged fundamental distinction between spirit and matter, subject and object, the experiencer and the experienced.[1] To this the *Sutrakára* simply answers,—"But it is seen."[2] The *sutra* obviously means that our experience supplies us with numerous instances in which an object becomes the cause of another different from it in essential characteristics. From such instances we may infer the possibility of spirit being the cause of matter. It is also not true that there is absolutely no point of community between spirit and matter,—between Brahman on the one hand and *Jeeva* and *Jagat* on the other.

What we find is that everything cannot be the cause of everything else, but that the possibility or the capacity for the production of the effect must be present in the cause. The nature of the capacity present in the cause can be rightly ascertained only by the observation of the nature of the effect produced from it. This incomprehensively vast organism of the universe, consisting of bewilderingly diverse grades of inorganic, organic, sentient and rational beings, moving, operating and changing in strict accordance with wonderfully uniform laws and principles, and all together constituting one unitary moral and spiritual system, demands one single cause, which must be supremely spiritual. Being without any limitations of existence, power, wisdom and goodness, which can retain its essential unity through its self-transformations into variety, whose self-multiplications cannot impose any limitation upon its pure transcendent blissful spiritual character. The *Sruti* proclaims that there is really such a cause, that this cause can be directly and immediately experienced, and this is *Brahman.*

Bádaráyana maintains that his causality belongs to the nature of Brahman and is therefore coeternal with His existence, and that creation, preservation and dissolution are the three moments of the same process, which has no absolute beginning or absolute end in time.[1] After each dissolution and before the next creation, the whole universe exist in an unmanifested undifferentiated *unified state* in the cause, *i.e.*, in the nature of Brahman, from which it is in that state non-distinguishable. Since in that condition it *is one with Brahman,* the question of the nature of Brahman being polluted by the limitations, relativities and special features of the phenomenal realities of the manifested and differentiated effects, does not arise at all.[2]

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[1] 2.1.4. [2] 2.1.6.

The *Sutra* 2.1.14 is of special importance to Sankara. Here the *Sutrakdra* raises the question whether the effect, *viz.*, the world of plurality even in its manifested and diversified state, is absolutely different from the cause, *i.e.*, Brahman, and answers it in the negative. The *Sutra* cites some scriptural evidences and says that the effect is non-different, (*ananya*) from the cause. But neither the *sutra* nor the texts it refers to explicitly state that the world is non-different from its cause Brahman in the same sense as the illusory serpent is non-different from the rope to which it is falsely ascribed (*rajju-sarpa*) or the illusory silver-piece is non-different from the oyster-shell to which it is falsely ascribed (*shukti-rajata*). The examples cited in the texts referred to for illustrating the relation between Brahman and the world are those of earth and earthenware, iron and ironware, gold and gold-ornaments, etc. Such illustrations can in no way be construed to mean a denial of the real actual existence of the effects as in the cases of 'a rope-serpent' or 'oyster-silver.' But they do mean that the cause constitutes the true substance of the variety of effects which appear as a result of the imposition of the limitations of various names and forms upon that substance. They imply that Brahman is the true substance of all that exists. Everything exists by, in and for Brahman, and nothing can possibly exist apart from and independently of Him.[1] The text explicitly declares that it is from His undifferentiated self-luminous spiritual existence that all the diversified existences are manifested by His thought and will, that He enters into them as their indwelling spirit or self, and that all particular existences with particular names and forms are sustained by His immanent existence. Hence they cannot be said to have any separate existence (*tadananyatwam*).

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[1] 2.1.35.

[2] 2.1.7, 8, 9, 13, etc.

Assertions like the above cannot, without adequate explicit corroborative evidence, be construed to imply the unreality of the manifested world or any sort of *adhyása* of the world upon the substratum of Brahman. The *Sutrakára* makes his meaning clear by the *sutras* that follow. He logically establishes the non-otherness of the effect from the cause, on the ground that the cause being present, the effect is experienced and in the absence of the cause it does not appear.[2] He concludes by saying that both *Shruti* and *yukti* (reason) are in favour of the conclusion that the effect is substantially non-other or non-different from the cause.[3] There is nowhere any denial of the reality of the causal relation.

The *Sutrakára* then considers another objection raised by the opponents of his theory. If, as this theory holds, Brahman has really manifested Himself as these embodied spirits, which are essentially identical with Him, and if He is also the sole cause of this phenomenal world which is full of evils, natural as well as moral, to which these spirits are victims, He can legitimately be accused of not doing what is good and of doing what is evil to Himself, and such conduct is not befitting a free, intelligent and powerful Being.[4] Such an objection can be valid only on the supposition that His causality is real. The *Sutrakára* also, instead of denying the validity of the objection by asserting the illusory character of His self-manifestation and creation, refutes the objection on the ground that Brahman, though manifesting Himself as the finite spirits and the objective world, is Himself eternally superior to them and is not touched by these evils and limitations.[1] He invokes the authority of the *Shruti* to maintain that Brahman is always transcendent above the multiplicity in which He manifests Himself. He is, as Sankara has described in amplification of the condensed statement of the *sutra*, above good and evil, above ought and ought-not, above duty and necessity. He does not, even through His self-creation, become subject to the dualities of right and wrong, virtue and vice, happiness and misery, want and its satisfaction. He is eternally above all such dualities, since He is eternally perfect, infinite and absolute. The One always by nature transcends the many, through which He exhibits the inexhaustible glory of His power, wisdom, justice and mercy in relation to them.

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[1] 2.1.15, 16, etc. [2] 2. 1. 15-20. [3] 2. 1. 18. [4] 2. 1. 21.

The very possibility of Brahman on multiplying Himself into many and at the same time retaining the transcendent purity of His nature is questioned by the human understanding. How can Brahman, who is one without a second, without parts and organs, materials and instruments, transform Himself into a plurality of creatures with bewilderingly diverse characteristics and at the same time remain untouched by their limitations? Bádaráyana's answer to this question is very simple, but of great philosophical significance from his point of view. He reiterates his faith in the *Shruti*, and argues that *Shruti* which is the highest authority on this subject proclaims in unambiguous terms that Brahman has in His intrinsic nature this unique power unattainable by any finite being.[2]

Every reality has got its specific power or characteristic, which, so long as it is unmanifested in action, remains absolutely identical with and indistinguishable from the pure existence of the reality itself, but becomes cognisable and distinguishable (though not separable), when manifested in action. Brahman also has got His specific power, which in its unmanifested state is identical with and indistinguishable from His pure existence, but which is manifested in the unique action of creation, preservation and dissolution of the phenomenal universe. The manifestation of His power does not make Him changed or transformed or other than what He is by Himself. The forms in which power is manifested are not substantially different from Him, but the limitations to which these forms are subject do not in the least affect the source of these forms.

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[1] 2. 1. 22.

[2] 2. 1. 27.

As no created being can bear comparison with Brahman, so the specific power of any created being cannot bear comparison with His unique power. He alone is self-existent, all other beings have got derivative existence. He alone is above time and space, all created beings are subject to the limitations of time and space. He alone is perfect by nature, all created beings are imperfect. He alone is necessarily existent (*sat*), perfectly self-conscious (*chit*), naturally self-fulfilled (*ánanda*), but all other beings have got contingent existence, partial self-consciousness, and imperfect self and progressive self-fulfilment. His thought and knowledge being eternally perfect and without any outside object, involves no process; His will and activity being eternally perfect and without any resistance to encounter involve no change in Himself; His self-enjoyment being perfect and without any object to depend upon, involve no modification of his essential character. All processes, changes and modifications are in the realm of His self-manifestations, in the region of time, space and relativity, in the universe of phenomena, and not in Him, who is the source of these manifestations, who is above time, space and relativity who is the ground and support of these phenomena. There is no logical incoherence in this conception. But the real truth of this conception is obtained from the *Shruti* and corroborated by the deepest spiritual experience of the highest type of men.

In order to give a vague idea of this unique nature and power of Brahman and its self-expression in the phenomenal diversity, the *Sutrakâra* points to some instances of general experience, such as the power of the individual man expressed in the creation of various kinds of objects in dreams,[1] and that of the *yogins* and gods in the creation of things by the mere force of will.[2] The relation between Brahman and His self-manifestations may be said to be analogous to that between the sleeping man and his dream-manifestations, which are substantially non-different from him, and which appear objectively without any materials and instruments and without any changeful activity on his part. As these dream-manifestations do not impose any real limitation upon him, so the created phenomena also do not impose any real limitation upon Brahman. Similarly, the apparently unobstructed and effortless will of the *yogins* or the gods manifesting itself in the creation of various objects without the aid of any materials and instruments, or any self-exertions and self-modifications, may give us some sort of idea of the power of Brahman manifesting itself in the creation of the phenomenal world. But, as in all other cases, the analogy should not be stretched too far and should not be regarded as the basis of proof.

The *Sutrakâra* has further described the work of creation as a mere play (*Leela-kaivalyam*) of Brahman.[3] The analogy is drawn between this work and the play of children, inasmuch as it is the spontaneous expression of His inner *ânanda*, of the fullness of His nature. No attempt need be made,—for such an attempt will not be successful,—to account for this action, by reference to any purpose to be accomplished or any want to be satisfied or any compelling force goading from within or without, on the analogy of the actions of imperfect beings. It may be called a mere play, an act of His self-enjoyment, an effortless expression of His blissful nature. It should be noted in this connection that in the case of an eternally perfect being, we cannot draw any lines of distinction between nature, thought, will and feeling. We can distinguish nature from thought, will and feeling, when the latter involves processes, changes, modifications, which they appear to impose upon nature. Thought, will and feeling, again, can be distinguished from one another, when they represent different kinds of processes, changes or modifications of consciousness. When in the case of thought there is a gulf between the thinking self and the object of thought, and an active process is necessary to bridge it over and unify the one with the other, when in the case of will the ego has some want to satisfy and some object or end to attain, and an active exercise of the power of will is necessary to do it; and when in the case of feeling, there is perceived a difference between the subject that feels and the object that is felt, and their union is required to produce a modification in the normal state of consciousness, pleasurable or painful;—it is only under such limiting conditions that we can actually distinguish between thought, will and feeling, though elements of each are present in every case.. In every concrete psychosis, all the three are found necessarily embracing each other, though one may appear most predominantly, and the others may cling to it without much self-assertion.

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[1] 2. 1. 28.

[2] 2. 1. 25.

[3] 2-1-33.

But if all the three are present in the most perfect state of self-fulfilment, there is no means of distinguishing them from each other. *A'nanda* is the name for self-fulfilment, —it is thought self-fulfilled, will self-fulfilled and feeling self-fulfilled. *A'nanda* is the unity of knowledge and truth, the unity of will and good, the unity of love and beauty. When the goal is reached in each case, the whole existence is pervaded by *ánanda*, it becomes *ánandamaya*. This *ánanda* is the nature of Brahman. Hence it is evident that in His case thought, will and feeling are eternally identical in perfection with His nature.

The processes of creation, preservation and dissolution of the phenomenal world are self-expressions, in the plane of time, space and relativity, of the *ánanda* of Brahman, which exists in the perfect state in the plane of eternity, infinity and absoluteness. They can therefore be described as the expressions of His thought, or of His will, or of His emotion (or love, the highest emotion) or of his nature. Essentially these descriptions signify the same truth. It is this truth which is also signified by the expression *Leela* or play of Brahman.

His *Leela* is thus on the one hand part and parcel of His nature, but on the other hand the particular forms which His *Leela* assumes do not in the least react upon His nature, do not make His essential nature relative, finite and diversified. His perfect existence and the existence of the manifestations of His *Leela* are in two different planes. The diversities of the world,—the finite spirits and the mental and material objects—are partial manifestations, under limitations of time, space and relativity, of His eternally perfect nature, which is above time, space and relativity and which is in no way touched by those limitations of the lower plane. These self-manifestations are in reality non-different from Him, for they have no independent existence,—no existence apart from His existence; but they are different from Him in appearance, in their limitations, in their names and forms, and He is transcendent above them.

For the purpose of reconciling the conception of the differenceless absolute unity of Brahman with the actual experience of the manifold world, Bádaráyana does not feel any logical necessity for regarding the one as real and the other as false, the one as substance and the other as illusion. To him both are real, but the one is on a higher plane and the other is on a lower plane. Therefore the latter does not limit the former. Our formal logic, in so far as it deals with the objective realities of the same plane, is under the domination of the Laws of Contradiction and Excluded Middle. Consequently it finds difficulty in giving adequate consistent expression to the truth of the eternal absolute differenceless unity of Brahman harmoniously with that of His self-manifestations as the multitude of finite spirits and material objects. Taking Logic in this limited sense, Bádaráyana emphasises the supra-logical supra-rational character of the truth, and appeals to the self-revelation of the truth in the *Shruti*, which may be verified by us in our deepest spiritual experience, when our consciousness is freed from the limitations of the understanding.

In the second *páda* of the second chapter, while criticising the *Vijnánaváda* of the Buddhists, the *Sutrakára* unequivocally asserts that the world cannot be regarded as unreal, since it is an object of perception,[1] and that it is unreasonable to hold that 'its *esse* is its *percipii*' since in the waking state the very nature of perception implies the distinction between the mental function and its object. He points out the unreasonableness of maintaining *Vijnánaváda* on the basis of dream-experience, by showing the fundamental points of difference between waking-consciousness and dream-consciousness.[2] Elsewhere he describes dream-creation as unreal appearances (*máyámátram*), as distinguished from the realities of the world. He further points out that the stream of constantly changing variety of *vásaná* or *sanskára* cannot reasonably be put forward as the source of the experience of the non-existing external objects and the consciousness of the non-existing permanent self, since the former presupposes the latter,—the existence of *vásaná* cannot be explained without postulating the reality of the permanent self and its actual experiences.[4] Thus, according to the *Sutrakára*, the world of objective experience cannot, without violence to common sense and reason as well as to *Shruti*, be regarded as the work of fancy, or the objectification of desire or sensation, or an inherent illusion or dream of the finite minds. Its objective reality in the plane of time, space and relativity is unquestionable.

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[1] 2. 2. 28. [2] 2. 2. 29. [3] 3. 2. 3. [4] 2. 2. 30.

In the third *páda* of the same chapter, the *Sutrakára* points out that all things within this universe, such as *A'kása*, *Váyu*, *Agni*, *Ap*, *Prithivi*, are of the nature of effects. But Brahman, who is the cause of all causes, whose very conception involves the notion of existence, whose non-existence is inconceivable, cannot even be supposed to have any beginning of existence or any other source of existence.[1] Except Brahman, all other existences, including, *Buddhi*, *Manas*, *Prána* and *Indriyas*, have their beginning and end,—creation, preservation, development and dissolution. These processes of evolution and envolution occur according to definite laws, revealed in the *Shrutis*. Brahman is the ground and support of these processes. He is present in the beginning, the middle and the end of the processes, and nevertheless transcendent above and untouched by these processes. The *Sutrakára* further asserts on the authority of the *Shruti* that Brahman is not merely the ultimate ground of the world as a whole, but that even in the particular cases of causation within this world, it is Brahman who is truly the cause, since there are indications in the *Shruti* that He pervades all the particular causes. He is the universal self of their selves, and that it is through His thought and will (*abhidhyánát*) operating within them that the particular effects are produced from particular causes.[2]

With regard to the finite spirits, the *Sutrakára* asserts that they have neither beginning nor end of existence,—they are not of the nature of effects like the phenomenal material objects and the phenomenal *Manas*, *Buddhi* and *Prána*. The *Shruti* does not speak of their origination and dissolution, but on the contrary describes them as eternal.[1] The *Shruti* also informs us that consciousness pertains to the essential character of these spirits.[2] They can never be unconscious, though in the absence of objects or connection with objects their consciousness may not be manifested in conscious processes. When we hear of birth and death, growth and decay, with reference to these spirits, they are to be taken as cases of transference of epithets; they are really spoken of the body and the mind, and are ascribed to the spirits connected with them. These as well as many other limitations are attributed to the finite spirits owing to their relatedness with the phenomenal bodies and minds, with which they identify themselves for the time being and the merits and demerits of which they apparently take upon themselves. Subjection to such special *avidyá* or *adhyása* in the case of finite spirits is evidently admissible to the *Sutrakára*. They are till their perfect enlightenment self-forgetful and they attribute to themselves properties not pertaining to their essential nature.[3] Should this be construed to imply that the finite spirits exist eternally side by side with Brahman as separate entities, related to Him somehow as slaves to the master? In that case the relation would be inexplicable and Brahman would be existentially limited. The *Sutrakára* says that they are the parts (*ansa*) of Brahman, since they are spoken of by the *Shruti* and the *Smriti* as differentiated from Him and also as identical with Him.[4] They are conscious beings participating in His spiritual character,—in His inherent self-consciousness, self-determination and self-enjoyment. There are no such positive elements in their essential character, as separate them from Him. They live, move and have their being in Him. But their individuality consists in this that those divine characteristics are manifested by Him in the form of these spirits under limitations, which they have to transcend progressively through spiritual activity and through the grace of Brahman Himself.[1] They are therefore on the one hand non-different from Him and on the other different from Him. They have no existence outside of Him, no character other than His, no activity in which His *Leela* is not manifested. But still they have eternal individuality, subjection to limitations and conditions, self-concealment and self-realisation. This is what is meant by saying that they are the part and Brahman is the whole. We should carefully distinguish this relation between the finite spirits and the Supreme spirit from that between the parts and wholes of material bodies. The whole of a material body is the aggregate of the parts, and no particular part of a body can ever become the whole of that body. But the supreme spirit is not to be conceived as the aggregate of the finite spirits, and each finite spirit, by progressively transcending the limitations of its relative aspect, can identify itself with the supreme spirit and enjoy the perfection of His eternally blissful or self-realised character. The truth seems to be that the infinitely perfect absolute Brahman realises and enjoys His perfection eternally in Himself as well as progressively through countless finite spiritual parts. This is made by the *Sutrakára* still more clear by the term *ábhása*,[2] which may be translated as partial self-manifestations (*á* = partial and *bhása* = manifestation).

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[1] 2. 3. 9.

[2] 2. 3. 13.

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[1] 2. 3. 17. [2] 2. 3. 18. [3] 2. 3. 30, etc. [4] 2. 3. 43, etc.

It does not seem reasonable to interpret to *ábhása* as 'reflection,' on the analogy of the reflections of the sun, the moon, etc., on water or any other reflecting medium, and then to argue that these reflections of Brahman are unreal appearances just as the reflections of the sun, etc., on different reflecting bodies are false appearances of the real sun, etc. This interpretation does not seem consistent with the view expressed by Bádaráyana in other *sutras*. Moreover, it does not appear to be compatible with the doctrine of the absolute non-dualism of Brahman—His oneness without a second reality on the same plane by His side. Reflection necessarily implies a reflecting surface of the same order of reality with the object reflected. The sun cannot reflect itself upon itself, but must be reflected on something else, which is equally real with the sun. Similarly, if Brahman is to be regarded as reflected in the forms of finite spirits, we cannot but suppose some other entity—which may be called *Máyá* with many self-modifications,—or a plurality of entities—which may be called *avidyás*,—on which Brahman can reflect Himself as many, and these reflecting bodies must be supposed to be equally real with Brahman. The *Sutrakára* therefore quite reasonably avoids the theory of reflection (*pratibimba*) and the supposition of *Máyá* or *Avidyá* to account for the existence of the finite spirits. These spirits in their plurality do not exist in and for and by *Máyá* or *Avidyá*, as the reflection theory would imply, but according to the *Sutrakára*, they exist in and for and by *Brahman* Himself. They are present in and to the consciousness of *Brahman* Himself, who holds them together, controls their relations, activities and destinies. The transcendent unity of the consciousness of Brahman is the residence of the plurality of the finite spirits. They also, like Brahman, are essentially above time and space, and have no temporal and spatial externality to each other like material objects. They are therefore eternally present in and with Brahman, and have no birth or death.

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[1] 2. 3. 41, 42.

[2] 2. 3. 50.

These finite spirits are therefore quite appropriately regarded by the *Sutrakára* as real, but partial, self-manifestations of Brahman. Each of them exists in and to Brahman, possesses in *limited degrees* His essential characteristics, is liable to fall a victim to the limitations imposed by mental and material conditions created by Brahman, and is also capable of getting rid of all limitations imposed as well natural, realising the perfection of Brahman in itself and being completely unified with him. All the processes and phenomena pertaining to this truth are determined by the thought and will of Brahman, which however imply no change or self-modification in him. There is nothing illogical in this conception, but the truth is ascertained by the infallible *Shruti*. The *Sutrakára* says, on the authority of the *Shruti*, that it is by the will of Brahman that His eternal parts or spiritual self-manifestations remain unconscious of their essential purity, fall victims to *Avidyá* or illusion, attribute to themselves the impurities and modifications of the bodies, gross and subtle, and apparently pass through various states, and it is by His will again that they are enlightened and attain the perfection of His transcendent character.

The finite spirits, so long as they are subject to limitations and connected with physical and mental conditions, are active agents,[1] having duties to perform, reaping the fruits of the actions performed, attempting to be free from the bondage of actions and their fruits and finally attaining complete freedom and unity with Brahman. The *buddhi*, the *manas*, the *indriyas*, the body,—all these are the instruments of the spirit and they serve its purpose. Just as a carpenter keeps himself busy with actions so long as the instruments are in his hands, and then leaving aside the instruments takes rest and enjoys the peace of repose; in the same way, says the *Sutrakára*, the finite spirits are active so long as they are connected with the bodily and mental instruments, and then leaving aside these connections attain *samádhi* or self-union and enjoy the perfect bliss of self-fulfilment.[2] But it should be borne in mind that the activity and the freedom from activity of the finite spirits, their bondage and liberation, their self-illusion and self-realisation, are wholly determined by Brahman.[3] All this is known from the *Shruti*, which nowhere declares that the existence of these finite spirits and of the mental and material conditions, in which they are placed, with which they falsely identify themselves, and from which they are emancipated, is wholly illusory and due to some mysterious indefinable *Avidyá* or unaccountable *adhyása*.

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[1] 2.3.33, etc. [2] 2.3.40. [3] 2.3.41; 3.2.38

Bádaráyana does not ignore such Upanishadic sayings as '*Neti neti,*' etc. Such expressions are sometimes construed as implying the total denial of the existence of this phenomenal world and the plurality of finite spirits and thus indicating the absolute differenceless unity of Brahman. According to this view, '*neti neti*' means 'not this, not this,'—that is to say, this is not real, this is not real, *i.e.*, whatever we experience within and without is false appearance, due to *adhyása*, of the single absolute differenceless substance, *viz.*, Brahman. But Bádaráyana does not interpret such expressions in that way. He asserts by reference to the context that such expressions merely amount to a denial of the idea that the Reality is 'so far and not farther.' There are shallow thinkers who hold that this world of experience—this world of sense-perception and inference based upon it,—constitutes the complete Reality, that Reality is exhausted in this phenomenal universe, and that there is nothing real beyond this. The expressions referred to above repudiate this wrong conception of Reality and affirm that there is Reality beyond this (*anyat param asti*). They deny the exhaustedness or limitedness of Reality (*etábattwam pratishedhati*), and speak of Reality beyond the manifested universe (*tato brabeeti cha bhuyah*).[1]

The *Sutrakára* further says that the universe of experience only represents the manifested aspect of Reality, but Reality beyond this is eternally unmanifested and therefore beyond the range of experience.[2] The unmanifested Reality, *i.e.*, Brahman in his transcendent character, is the ground and support of all manifestations, spiritual as well as material, and these have no existence apart from and independent of

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[1] 3.2.22. [2] 3.2.23.

His existence. Bádaráyana confirms his doctrine by the assertion that this Reality beyond the phenomenal universe is not only proclaimed by the *Shruti*, but is actually experienced by the devoted saints in their deeper meditation.[1] Instances of such supersensuous and supramental experience of the Absolute by *yogins* are mentioned in the *Shruti* and the *Smriti*. It is evident that the character of such experience is essentially different from that of our ordinary sense-experience and mental perception. Such spiritual experience is attained and can possibly be attained, when the senses are under the complete control of the mind and do not move towards their respective objects, when the mind is free from all desires and passions, all attachments and repulsions, when the reason is free from all kinds of bias and prejudice, when the self, being perfectly liberated from the illusions and limitations due to its physical and mental conditions, turns completely inwards and puts itself in direct communion with the Infinite. In such experience the finite gains knowledge of the Infinite by becoming one with the Infinite,[2] so that no process, analogous to our process of knowledge, is required in this plane. In this knowledge, thought, will and love appear as united in one undifferentiated blissful consciousness, and truth is realised as good and beautiful. It is in this transcendental state of consciousness that the transcendental character of Brahman, the eternal unmanifested Reality which is the unity of absolute truth, absolute goodness and absolute beauty, and which is the source and support and controller of the phenomenal world of time, space and relativity, manifests itself.

The contention of those who hold that, if there were any Reality beyond the manifested universe, it would be an object of general experience, has no ground to stand upon. Light is an object of experience only to the eye and not to the ear or the skin or any other sense; sound is an object of experience only to the ear and not to any other sense; and such is the case with every form of Reality. Every specific real object requires a particular organ of knowledge for its being experienced. The Reality beyond the phenomenal world is not an exception to this general rule. The organ of knowledge of this Reality is the liberated soul, as mentioned above. The *Shruti* has repeatedly affirmed this truth.[1] The liberated spirit experiences the Infinite by becoming one with the infinite. The *Shruti* therefore describes the finite spirit as one with the infinite and also as distinguished from Him.[2] Identity and difference which necessarily exclude each other in the lower planes of knowledge, particularly in the domain of sense and matter, do not do so in the highest planes of knowledge, in the realm of spirit and spiritual experience. The *Sutrakára*, and the *Shruti* as interpreted by him, nowhere admit the validity of the contention that if the one is true, the other must be false or illusory. The *Shruti* sometimes denies all differences in the nature of Brahman, all plurality within or outside Brahman, and sometimes it unequivocally affirms them and describes Brahman in relation to them.[3] The *Sutrakára* holds both to be true, viewed from different angles of vision and from different planes of knowledge. He does not, as it is plain from the *Sutras*, feel the logical necessity for regarding one aspect as true and the other aspects as illusory.

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[1] 3.2.24. [2] 3.2.26.

In the light of these clear and unequivocal assertions and arguments found in the *sutras* of Bádaráyana, are we not led to the inevitable conclusion that the *adhyása-báda* is the great commentator's own doctrine superimposed (or *adhyasta*) upon the Vedanta philosophy of the illustrious founder of the system? Before I take leave, I beg to draw the attention of the reader to the fact that I have made no attempt in this

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[1] 3. 2. 25. [2] 3. 2. 27. [3] 3. 2. 11.

THE QUEST OF THE HUMAN HEART

" Time spins fast, life fleets ; all is change. Nothing is ; everything flows. The struggle to go beyond, to seek the real, know the truth, means that this flowing stream is not all."

The world with its diverse contents, non-living, living and self-conscious—the earth on which we live, the various objects in and the planets above adorning it, and the species of living creatures inhabiting it—is ever a scene of continuous change on activity. To-day a star-dust, to-morrow a solar system ; to-day a glowing planet, to-morrow an earth, covered with oceans and continents; to-day the snow falling, the birds gone, the trees standing naked, to-morrow the spring sunshine, the birds returning with new songs and nestling, the trees and grass turning green, the field and nature again blossoming forth. The very stream of consciousness of the self-conscious human mind is just such passing away of the old and spontaneous arising of the new. One thought, one feeling, one action, gives place to another. The stream is perpetually changing. From moment to moment it is never the same. Now we are seeing ; now hearing ; now reasoning ; now willing ; now loving, now hating. We are changing from moment to moment, from hour to hour, from day to day, from month to month, from year to year. Our whole outlook on life is different, what was unreal has grown real, and what was existing is insipid. The women once so divine, the stars, the woods and the waters, how now so dull and common. Such is our mental life, and such, too, is nature in which we live.

The new is coming into existence and the old is passing away. To-day with night-fall the world exhibits the scene of grave-yard or of a funeral pyre of thousands of its old and young men and babes ; to-morrow with the dawn it reshapes itself as the birth-place of thousands of new babes. Where did the old go ? Whence comes the babe ? A little match-stick with a brown bulging and now existing in one's hand, when rubbed at other times against some rough surface, is a bright flame rapidly devouring the wood. What a transformation ? What a wonder ? What a wonderful thing has taken the place of the egg and of the corn ! An egg is not a chick, nor is a grain-corn a feather. The two are altogether different. But how is the one transformed into the other ? When did the old go ? Whence come the new ? Whence the fire ? Whence the chick and corn ? Is this question of " whence and whither " soluble ? If so, how ? —Scientifically and materially or religiously and spiritually ?

The most insistent question of the human heart at a certain stage of its higher thinking, then, is :—How can this world, which is a world of spontaneity and change ever giving place to the new be explained ? Whence comes this perpetual creation of the new? What is the nature of this world which is but a stage in which we are actors ? Is it spiritual or material ? Is it self-evolved or does it owe its origin to something else ? What is matter ? What is mind ? What is life ? What are we ? Whence do we come ? Whither do we go ? Is death the be-all and end-all of this mortal journey of ours ? Does the scene begin here and close here ? Did it in the past pass through a series of beings and now, proceeding through this state, would it prepare the way for another? After night the day, after death the life—does the cycle so move ? Is there any escape from the wheel of becoming ? Will the soul after reaping the fruits of all its own *karma* or doings of its past lives in this life as well as in the life or lives to come enjoy the bliss of an eternal life, or of a life, as the Indian thinkers thought, with Brahman ? Is there any spiritual principle in man ? What is the meaning and value of his life ? In short what is the relation of matter, life and mind to God ? These are metaphysical questions of profound interest to the human race and none can ignore them without introducing vagueness, obscurity and sometimes contradiction.

The main ontological question, then, is : ‘ Of what stuff is everything made ? ’—“ Whence ” do they come and whither do they go ? Materialism is naturally the first answer of man to this ontological problem, because the primitive way of looking at things, whether in the East or in the West, is an incipient materialism. The earliest and the first speculation of man in the West to be properly called philosophical, is materialism. It originated with Thales of Ionia who found ‘ water ’ to be the permanent and ultimate substance—the original source of all things—from the observation that water plays an important rôle in the economy of nature. The same trend of materialism characterises the early attempts of the Indian thinkers in the Vedic age, to find an infinite as the ground and condition of the finite. At that early age nothing could answer to the feeling for the Infinite so well as the boundless and brilliant firmament of heaven. The sun and the moon and the stars may change, storms may break and the clouds roll away, but the sky abides for ever.

The earliest ontological theories are thus materialistic. Psychology tells us the reason of this. The world without, the material world, is very powerful in attracting our attention. The content of our thoughts, the mental image, the story may be intensely attractive ; but it is the content, namely the mental image of material events that does the attracting. It is the picture, not the thoughts as mental events, that draws the mind in the fascinating story. Thus after all the interest is centred upon the world of material things. Hence it is that man's attention for ages has been directed to the material world about him rather than to the mental states within him, since he is naturally impressed more by the material world than by the mental world. It is to him the more real world. It is the world he pictures to himself most readily and knows best. The world of mind, as something totally different from the world of matter, does not interest him, or attract his attention, or become adequately apperceived.

Primitive materialism is a sort of animism or rather hylozoism explaining everything in nature as being inhabited by a soul, just as is the human body. Modern materialism rejects such an animistic interpretation of nature and reduces everything in nature, even life and mind, to a purely mechanical process.

The materialist seeks to explain the universe from Matter which is regarded as the self-existent and ultimate reality, containing even the 'promise and potency of all terrestrial life.' The whole world of the non-living, the living, and the self-conscious is the chance product of an infinity of atoms dancing in infinite space and infinite time. It is the conglomeration and fortuitous combination and recombination of atoms that has given rise to all objects. Even living and mental beings have arisen out of the spontaneous concurrence of atoms. There is, therefore, no absolute break between the non-living and the living, no hitch between the mental and the material, since each is composed of the same primal elements and is subjected to the same purely mechanical laws. Materialism, thus, claims to satisfy better than any other 'ism' the legitimate demands of the reason for unity.

The entire solar system including our earth, the planets, the stars and the satellites and the sun is the product of a wholly blind and automatic process of change from a comparatively simple physical basis—the atoms of the nebula—working wholly under physical or mechanical forces of attraction and repulsion without the need of guidance from a Designing Mind.

Consistently with their doctrine, the materialists have read mind and life in terms of matter, thus reducing each of them only to a product, function or epi-phenomenon of matter. Mind or consciousness is the result of a concussion of physical atoms and molecules agitating within the brain. Mind or mental activity is nothing but brain activity. Brain is the organ of the mind and the mind depends upon it in every way. Its sensations depend upon the stimulus coming to the brain-centre from the organs of sense.

An injury to these organs means a diminution of consciousness and a severe injury to the brain means a temporary extinction of all consciousness, while its dissolution means the permanent loss of consciousness. Psychical processes are thus more and more purely neural. 'Brain secretes thought, as the lever secretes biles.'

The 'whence' of life is similarly explained by the materialist in terms of mechanical causation. The structure and behaviour of living organisms can be completely explained in essentially those terms (physical and chemical) by which that of non-living matter can be explained. Living organism is only a physico-chemical machine. The origin of life seems to be resolved into a pure problem of physics and chemistry and biology is nothing but the physics and chemistry of organisms. There is no fundamental difference between the organic and the inorganic matter: the only difference between them is that of complexity. Life originates from what is lifeless, *i.e.*, from inanimate matter—from the working of forces, molar, chemical and electrical, attached to atoms. The elemenatry forms of life, *viz.*, the protoplasmic cells arose from the fortuitous combination of the atoms of C, H, O, N, and the various species of plants and animals have been gradually evolved out of them.

Materialism thus reduces the categories of life and mind to the single category of matter, and fills up the gap between animate and inanimate, between consciousness and unconsciousness.

According to materialism, the growth of mind has to be conditioned by the same forces as that of the body. The history of the two is quite parallel. Soul or mind is nothing but the body distinguished by the attribute of intelligence. Its origin and its ultimate fate are locked together with the origin and the fate of the body. The aggregation of material atoms brings it into existence. While their disintegration means the destruction and death of the body and with it the death and the annihilation of the soul. As such belief in the soul and its non-corporeal existence after death and its immortality is nothing but fictitious and superstitious.

Man is a child of time, not of eternity: why should he toil for an eternal life? "Spring flowers keep not always the same charm, nor beams the ruddy moon with face unchanged; why harass with eternal designs a mind too weak to compass them?" All things change and pass away; nor man himself has any abiding destiny; his best wisdom is to clutch from the hands of fate the flowers she offers, for they perish as he thinks to gather them. The death of the body brings the death of the soul: the perfection of the soul consists in the perfection of the body, *i.e.*, in the perfect enjoyment of the pleasures of the body, so long it lasts. Not spiritual bliss, but the morality of sensual enjoyment is the best morality, the prudential morality for man. Any form of asceticism or self-renunciation is foolish, for by it we miss that end of life which is essentially a life of pleasure. A man hath no better thing than to eat, and to drink and to be merry. We are to drink life to the lees, for death comes to all, closing our lives, remembering the moral—

> "While life is yours, live joyously:
> None can escape death's searching eye:
> When once this frame of ours they burn,
> How shall it ever again return."

There is no heaven, no final liberation, nor any life in another world. While life remains, as the Cārvāka would say, let a man live happily, let him feed on *ghee* even though he runs into debt. Virtue is a delusion, and enjoyment is the only reality. Life is the only end of life. There is no need to control passion and instinct, since they are nature's legacy to man. Man is to make the best of the situation in which he is placed. He is not to despair, but to enjoy his life while it survives. Penance or mortification of the body in the hope of a bliss in a future existence in heaven is the height of folly that human beings can commit. For where is heaven? Where is the future life? These are the inventions of impostors—inflatations of the world of fancy. Religion is a foolish aberration, a mental disease. There is no heaven than the mundane life of pure pleasure, no hell than mundane pain, no God than the earthly king who ministers to our pleasure and happiness by keeping law and order and whose existence is proved by the World's eye-sight. Such is the hedonistic principle of life arising from a consistent adoption of the materialistic philosophy of nature.

Materialism and science has thus explained everything in a truly natural way, without supposing anything supernatural; and herein consists the merits of the materialistic explanation. But the demerits of such an interpretation are not less important or too slight to be overlooked. Materialism has laid the whole emphasis only on one aspect of all things to the utter neglect of their other aspect. Lighting up the phenomenal aspect of things with the vividness of intuitive presentment, Materialism has left the other aspect of things, *viz.*, their noumenal aspect, in the shade. Grasping a principle of limited range, it has applied that principle fearlessly to objects which it cannot explain and which, therefore, it has only served to distort. Materialism on science is thus of limited range, and when it is extended beyond that range, it is sure to come into contradiction with facts. Materialism is a one-sided explanation and thus fails to offer any satisfactory explanation not only of the world, but also of life and mind. Materialism whenever taken to be the sole and the whole explanation of the world-problem, is bound to culminate in scepticism in philosophy, Hedonism in Ethics and Atheism in Religion.

Materialism fails to answer the question : How is the world constituted? According to it, the world is composed of absolutely independent objects or 'atoms' infinite in number. To the popular opinion, no doubt, the world appears as such. Taking note of this the materialist has come to deny the existence of God as the evolving and the sustaining power of the world. There is no harmony, nor adaptation of means to ends, no purpose going to be realised by the world-process ; the harmony, the unity that we find in the world are more apparent than real. There is no universe but a multiverse or a 'pluralistic universe,' as William James calls it. The world is not a cosmos but a chaos of 'eaches.' Hence there is no need of an Intelligent Being to bring it into existence ; in other words the theistic hypothesis of God as the evolving and the sustaining power of the world is a pure myth, a fiction.

Reflection on the constitution and behaviour of things shows that materialism " is more a battle-cry and a protest than an explanatory theory," and is based on superficial observation of things. Things act and are acted upon, not occasionally and accidentally, but constantly and universally. " Looking at the waves breaking on the sea-shore, one may think, how like an individual thing each is as it rolls nearer and nearer. On and on they come, each trying to overtake the other before it. How independently each seems to act. Finally as each grows higher and higher, the top begins to curl ; it turns and then in a mad dash ends its life, a little sea of dancing, boiling, struggling foam rushing up to the beach's slope. How short was that life, yet seeming how free and careless of all else."

But a moment's insight soon reveals to him how deceptive its seeming independence was. It was driven on by forces from behind and beneath. The wind had set the topmost water of the sea into motion ; and little by little with gathered force the water had itself added to the wind's work. As the waves approached the beach, the resistance of the sloping shore altered their shape and motion till their onward course and gravitation led them to destruction. The wind, the waters pushing from behind, the resistance of the beach, and attraction of the earth have all played their part. But even those are not all that have determined the wave's course. The shape of the beach, the looseness or hardness of its structure must have played some part. A great part has indeed been played by the tide. But what made the tide?—the sun and the moon.

In short, we are brought face to face with the indefinitely wide-spread interaction of all the elements of the whole universe.

Further analysis of parts and new discoveries of science but keep adding to the universality and the intimacy of the world-wide interaction of thing with thing. The interaction exists among all things throughout all space and throughout all time.

The world is not merely a macrocosm; but it is also a system of microcosm—exhibiting everywhere the reign of universal law and harmony of action whereby each thing plays its definite rôle in an eternal and universal drama. Science no doubt shows the 'how' of this marvellous scheme. But the 'why' of this remains for it a mystery. It can be explained only by Idealism and Theism which shows that the ground and condition of this harmonious scheme of phenomena of the world lies in a supersensible noumenal substrate. Without this noumenal reality the phenomena of the world become just like the play of Hamlet without the Prince of Denmark. Science is no doubt concerned with phenomena, but it is not possible to have a clear understanding of them without having in the background of our thought some hypothesis as to the ultimate reality.

Evidences from different departments of the world as furnished by the sciences show that the world is a system of systems, exhibiting everywhere the reign of law and harmony, co-ordination and adaptation of means to ends, subordination of lower ends to higher ends or what is called a 'hierarchy of ends.' All these point unmistakably to the theistic conclusion that the whole course of the world-process is guided by an Intelligent Being who is working with a definite plan and purpose of his own. God is the ultimate principle of the universe, evolving, sustaining, and developing everything, from the minutest atom to the enormous mountain, every phenomenon, natural, social and psychical, with an end of His own, thus making up a system of the universe when everything is in its proper place and function.

The science of astronomy unfolds before us the wonderful adaptation among the suns, planets, stars and satellites of our Solar System, so kept in their relative positions and orbits of revolution as to maintain a moving equilibrium. And when we come to the science of biology we find that this science alone contains evidence which outweighs the whole tissue of evidence furnished by other sciences. From the protoplasmic cells, the most elementary form of life, to the most delicate and complex organisms of human beings, the observer is astonished to find in these organs the most exquisite adaptability and co-ordination of structure and function, which clearly bespeak the operation of a Designing Mind or God. To choose among the organs the eye, the delicate apparatus of vision, with the different layers of its retina—the movements of its eye-ball, the adjustment of its lenses to the different distances of objects,— is a marvellous instance of adaptation between the organ and external environment, and is, as Helmholtz has said, sufficient to cure atheism.

The materialists have, however, presented a diametrically opposite picture to what the Absolutists give of their "block universe." Idealism, they say, is only a faith, a theory: as applied to concrete facts of life it seems contradictory to what we find in nature through experience. 'The few selected cases of adaptation which the Idealist makes much of are far outnumbered by instances of ill-adaptation which are conveniently ignored." Everywhere in the world from the inorganic to the organic existence we meet with defective, useless and meaningless arrangements of things which point to the blind and random operation of physical forces rather than to the purposive activities of an intelligent maker of the world. The solar system is defective in so far as it fails to present the full moon every night: the earth is defective as there are polar and tropical regions to give extremes of cold and heat, mountains and oceans which are useless wastes, and earthquakes, volcanoes and hurricanes are meant for devastation and destruction of things. Hence the religious conception of God as the all-wise Designer of the world is a mere guess, a conjecture, a presumption without justification.

Reflection, however, shows that all these arguments against Idealism and Theism are based on the superficial observation of things. The few defects which the opponents of Idealism point out cannot certainly prove that the world is the product of blind and irrational forces. Further what appears to us as defects might be so due to our ignorance or *avidyā* of the reason for their existence. They might be meant for some useful purpose which we do not know.

The materialistic explanation of the world of life and mind is a failure. Life and mind are distinct in character from the non-living and unconscious material atoms out of which they are supposed to be derived. No life can come out of non-living material atoms. Out of life life comes—*omnivovum exvovo.* It has been shown by biological researches that if a quantity of sterilised water were kept in a bottle from the inside of which air had been completely vacuumed up, no germs appeared even after a long time—a fact which conclusively proves that life does not originate from the lifeless, but only from previously existing living germs. Further, the atoms of C, H, O, N, are no doubt found on analysis of the dead body, but a re-combination of these atoms cannot produce a living protoplasm which involves these atoms as its physical basis, we are thus led to the conclusion that life cannot emerge from what is lifeless and that no mechanical combination of lifeless atoms can conjure up a living body as we find it on the face of the globe. Living organism is not a physico-chemical machine. There is in it something qualitatively new not found in the inorganic. As such in the study of living beings and even more of conscious and intelligent beings, the mechanical concepts work more and more awkwardly. The reason is this that life and mind seem to be something distinct and unique and that the terms in which we analyse the physical objects which are inanimate and unconscious hardly suffice for a complete account of beings which though their bodies are "material" and "perceptible by the senses," yet exhibit the characters of life, and of intelligence and will. The concept of life, then, being unique, we need special language and special concepts to express our experience of it. A living being is an object perceptible by the senses; but it is an object which in structure, behaviour and intercourse with its environment makes upon us a unique total impression which we signalise by the terms life, living, active, and seek to express with J. S. Haldane and others as " an active autonomous whole " or by speaking with J. A. Thompson of " an insurgent self-assertiveness." Life has thus characteristics which a machine has not. And if it can be, by an abuse of language, spoken of as a machine, then it must be spoken of, as Prof. J. A. Thompson puts it, as " self-stocking, self-repairing, self-preservative, selt-adjusting, self-increasing, self-reproducing machine." It is not a mere machine, but a teleological machine, and as such requires not only a mechanistic reading, but a teleological reading as well.

Materialism emphasises only the mechanical aspect of life while neglecting its main aspect—the teleological aspect. Again a materialistic account of mind is not at all statisfactory. Mind is, like life, something distinct from matter out of which it is supposed to be derived. The passage from the physics of the brain to the physics of the mind is utterly unthinkable and quite mysterious as the " appearance of the Djein when Aladdin rubs his lamp in the story." The relation of co-existence that obtains between the activities of the brain and the mental states is not one of identity. Thoughts are not brain actions on moving molecules. By my thoughts I mean my thoughts, and not gyrations of molecules. By anger, I do not mean the flush, the contracted brows, the clenched fist, the altered breathing ; I mean what I feel. Mental states are thus totally distinct from the cerebral activity.

The demands of our ethical life cannot be satisfied by materialism. Materialism reduces mind to a passive product of matter—the body. Hence all our activities must aim at producing pleasurable sensations and avoiding painful ones and materialism culminates in Egoistic Hedonism. But a Hedonistic system of morality is quite untenable, since a life of heedless and unbroken enjoyment contributes more to self-destruction than to self-perfection. The distinction between right and wrong is not a distinction between healthy and unhealthy organisms. Materialism has repudiated our belief in human freedom. We are, according to it, simply automata and parts of the vast system of nature. But Ethics cannot indeed accept such a determination of materialism.

The self of man is not merely natural and finite as the materialist thinks, but is spiritual and infinite too. Man has within him the natural and the divine elements. The several elements of the universe are found within him : *prāna* corresponds to *vāyu*, the breath of the body to the wind of the world, *manas* to *ākāsa*, the mind of man to the ether of the universe. In addition to these natural elements, the individual self has in it also the divine elements—the *ānanda* state by which at rare moments it enters into immediate relations with the Absolute. The individual soul is thus composed of the natural elements, together with the principles of the infinite. Man is thus both nature and spirit, finite and infinite. He is, as Kant would say, a homophenomenon and a homonoumenon, a denizen of the *mundus sensibilis* and a denizen of the *mundus intelligibilis*.

Man, as part of nature, stands in a relation of reciprocity with other finite objects. He acts upon them and is acted upon by them in return. Desires and impulses are awakened in the mind by external objects which issue in actions directed towards the objects for the gratification of the senses. Such actions cannot be referred to the self as noumenon or spirit. The motive of such actions is pleasure. But in virtue of his intelligible character man stands above the series of natural phenomena and belongs to the supersensible world. Man is an animal and a rational being at one and the same time. His animal nature constantly drags him down from the high pedestal which he ought to occupy as a national being but reason never ceases to remind him of his high position and to demand from him that in all that he does, he should be guided by its pure light and not influenced by sense. If instead of reason our senses guide us, our life will be a mirror of passing passions and temporary inclinations. He who leads such a life would be like Dogberry's ass. Such a life will be a series of disconnected and scattered episodes, will have no purpose to take no work, to carry out, no end to realise.

In so far as man possesses a sensuous nature, he is a mere animal and a part of the physical world, and it is in virtue of his rationality that he is a free being capable of rising above his finitude. As a natural being, man is nothing in comparison with the forces by which he is surrounded ; but there is something in him which is greater than the whole might of nature. "Bold, overhanging and as it were threatening rocks, clouds piled in the sky, moving with lightning flashes and thunder-peals, volcanoes in all their violence and destruction, hurricanes with their traces of devastations The boundless oceans, the lofty waterfall of a mighty river and such as these exhibit our faculty of resistance as insignificantly small in comparison with our might." But provided we do not fear them we discover in us the faculty of resistance of a quite different type which gives us courage to measure ourselves against the apparent almightiness of Nature. As a spirit man is invincible and truly sublime.

These elements—the natural and the divine—are in the individual in an unstable harmony. The aims of man's moral life is to attain a stable harmony between them. "As he is, man is nature and spirit ; he is dust and deity ; God and brute crossed." Man's moral life is a struggle between the finite and the infinite, the demoniac and the divine elements. "It is the task of the moral life to eliminate the non-divine element, not by destroying it, but by suffusing it with the divine spirit." "Man is a contradiction between the finite heritage of nature and the infinite ideals of spirit, and by a gradual submission of the chaotic principles of nature to the divine spirit he has to work up his destiny. It is his aim to break the shell of his own little being and blend in love and perfect union with the divine principle."

Man can gain admission into the kingdom of God where the eternal verities of absolute love, absolute freedom dwell, only by sinking his individuality into universality and transforming the whole of finiteness into infiniteness, humanity into divinity. The finite self is not a self-subsisting reality. The reality of the self is the infinite. The finite individual, as Bradley says, becomes an illusion and, in fact, loses whatever reality it possesses if the indwelling spirit is removed. It is the presence of the infinite in the finite or God in man that confers dignity on the self of man. The individual self derives its being and draws its sustenance from the universal life. Nature is the working of God: the thoughts and actions of men are the thoughts and actions of God. The finite selves are factors in the life of God to whom all our life lies open and to whom we are responsible for our actions—

> " To whom ever lies bare
> The abysmal deeps of personality."
>
> *Tennyson.*

The same idea of absolute dependence on God finds its expression from the mouth of Arjuna, the devoted disciple of Krishna, in a beautiful line in the Bhagabat Gita, which runs as follows: "Oh! Lord, I do what you, seated within my heart, prompt me to do."

But this does not show that the individual is a mere illusion, and his life an empty dream. Although all is one, the sole reality of the individual is the universal; of man, God; there is a demand for otherness and multiplicity essential to our ethical life. But this does not mean fundamental externality and exclusiveness in the lives of the individuals like that of the Leibnitzian monads without the corrective of the pre-established harmony, in the possibility of which the ethical ideal would have been impossible of realisation. Further, although man is divine in nature, this does not mean that there is no room for any ethical endeavour. Simply because it is said that God is in man, it does not follow that there is an end of all endeavour. God is not in man in such an obvious fashion that he can possess Him absent-mindedly and without effort or struggle. God is present in man as a potentia or possibility. It is man's duty to lay hold of him by force and action. "The God in man," as Sir S. Radhakrishnan puts it, "is a task as well as a fact, a problem as well as a possession."

Becoming one with God is the highest ideal of man— "the true and only *summum bonum* of his life. It gives satisfaction to the whole being of man—*prāṇārāmaṃ man-ānandam, sāntisaṁṛddham amṛtam* "—the delight of life and mind, the fullness of peace and eternity. The world is not for itself. It issues from God, and must seek its rest in God. "As birds go towards the tree intended for their abode, so all this goes to the supreme self." Men being conscious of the great scheme of the universe stretches out his hands to clasp the highest. The perfect ideal of our life is found only in the infinite. Morality is valuable only as leading up to it. The law of morality is an innovation to become perfect "even as your heavenly Father is perfect."

Science has shown successfully 'how the world is a system of systems exhibiting everywhere law and harmony.' But it cannot account "why" the world is so. Nor can science explain life and mind, and answer the demands of our ethical and religious life. Both this success and failure of science point to religion and thus drive us to postulate the divine personality to explain what science fails to explain. It is only in the assumption of God as the all-inclusive and all-pervasive mental principle that an adequate explanation of the world, of life and of mind is possible. The world is a continuous development guided all along by the purpose of an intelligent mind. Life and mind can only be satisfactorily explained by taking them to be the finite reproductions of the infinite life and mind. There is one spiritual principle or idea which regulates every process, one rhythm which throbs in every constitution. Nothing is accidental, nothing unmeaning. Even the lowest particle of the world fulfils some function as a factor of the whole. In this way, the evolution of the world becomes a process in which God realises himself as a self-conscious spirit. The finite things and minds and the end realised by them exist only for the sake of an ultimate end present in the mind of God. The materialistic explanation of the entire universe including the worlds of life and mind is a failure. It can be sufficiently explained by the idea of one universal spiritual energy—the energy of the divine being—who evolves and sustains the universe as a whole, so that a change in one part means a re-adjustment of the whole. For all changes are produced by one universal power which works according to one pervading plan. It is idealism and Theism which draws our attention to this supreme reality which is in and above the world and which supplies that explanation which science fails to supply. Idealism and Theism is on the vantage ground. Thus a theistic explanation is an adequate and satisfactory one. This is why it has been rightly remarked by Pringle Pattison: "The idea of God is the only idea which can make the world intelligible and has been held fast by all great thinkers as the only keystone of all sane thinking."

Science claims to be so militant as to pretend to the empire of human knowledge. Realistic thinkers like Bertrand Russell and others have denounced the importance and necessity of religion. As Russell remarks, "the ethical and the religious motives inspite of the splendidly imaginative systems to which they have given rise, have been on the whole a hindrance to the progress of philosophy and ought to be constantly thrust aside by those who wish to discover philosophical truth." Science was originally entangled with ethical and religious motives and was thereby hindered in its advances. But now it has freed itself from their clutches and is thus progressing, while philosophy is declining as a mere subject of the dreams. It is therefore "from science rather than from ethics and religion that philosophy should draw its inspiration."

These thinkers have, however, forgotten that science, or rather science based on experience, is not the whole of human knowledge; the sensuous and the material is not the whole of human life. Science cannot explain the whole of Reality, but only a part namely the natural one, the other part namely the spiritual one—the ground and condition of the natural—being reserved for Reason and Intuition. There is a world unseen behind and beyond the world seen by science and materialism. The philosophical justification of optimistic religion is a critique of science; not a refutation of science, but a delimitation of science—a proof that science is *not all.* Nothing can be more fatuous, nothing more reactionary than the unworthy bickering between Science and Religion. There is no fundamental opposition between Science and Religion. They are not antagonistic to, but are interdependent on, each other, each supplying what the other wants, and each remains necessarily incomplete without the other. The hostility between Science and Religion must cease for man's welfare. For both are human institutions and whether a man be a scientist or a theologian, he needs both. A religious believer, since he is a man, needs science; as a scientist he needs religion. Hence a philosopher of religion who seeks to discredit science, injures himself. He abets a domestic quarrel. The warfare between Science and Religion is, then, a crying sin against the civilisation of man, and a sin against everything that a true man holds dear. The two are not by right enemies, they are brothers. For Science and Religion are the supporting wings of one army engaged in the conquest of ignorance and death. In our life Science and Religion have their allotted parts to play ; herein they must be partners, even though they often quarrel,—nay their destiny is a wedded life in which no permanent divorce is possible.

The distinguishing characteristic of Idealism as a philosophy of Religion consists in its redemption of nature from mechanism, by subordinating nature to God. The mechanical cosmos which had served to belittle man is now made to glorify him through being conceived as the fruit of intelligence. God, the discarded hypothesis of science, is enthroned again as the master-knower of whom science itself is only an imperfect instrument. The mechanism of nature which science proves, and by which it seeks to disprove the religious view of the world, is the external expression of the purposive activity of a Rational Power immanent in the world. Science proper is limited to the sphere of experiment, and therefore of mechanism, and there is no denying the fact that from outward experience nature is a system of mechanics. But mechanism is only the external aspect of nature. It has also an internal aspect—an internal Ground and Cause—the Power of Spirit or God.

Religion is universal, original, and necessary. The world has been so framed and the minds so constituted that man even in his lowest state and over all the world would give evidence of possessing perceptions and emotions which the material and the sensuous cannot satisfy and which testifies that God is the true home of spirit. The feeling of incompleteness, the weakness of man, the need felt for a higher spirit, a guide, a friend, a support on which man could rest, is natural to the sick heart of man. The world passes away and the lust thereof: the things seen are temporal: our life is but a vapour that appeareth for a little and then vanisheth away. Such a fleeting, shifting character of the scene on which we look, the transiency of life, the inadequacy of its satisfactions, the insecurity of its possessions, inevitably awaken in the mind and which impels us to seek after a reality behind the world of shadows, an enduring and eternal rock on which, amidst the stream that bears us away, we may plant our feet. The human mind thus cannot rest satisfied with what is merely material and the sensuous, but makes efforts to raise itself above its finitude and identify itself with the Absolute and Eternal point of view. Human life has an innate craving for the ideal behind the real which serves as an incentive to its life and practice. Man as a religious being demands an answer to life's problems which science will never give. Man could not be man without having within him the faculty of Religion. The desire to rise above what is finite, relative and dependent into union and communion with the Infinite and the Absolute is ingrained in the very nature of man as man. God is the necessary completion of his thought, of his feeling and of his willing. There is something in man which forces him to rise above what is merely material and finite, to the "realm where all the enigmas of the world are solved, all the contradictions of probing thought have their meaning unveiled, and where all pangs of feeling cease, the region of eternal truth, of eternal rest and of eternal peace." The mind of man, then, can find rest nowhere short of an Infinite All-comprehending Mind—an Everlasting Yea, as Carlyle puts it, the Supreme Presence penetrating his soul with love, joy, admiration, exaltation, and ecstasy. It is this feeling within man's heart of hearts that forces him to believe that nature has a Creator and Preserver, the nations, a Governor and man, a heavenly Father and Judge. The universe owes its existence and continuance to the reason and will of a self-existent Spirit who is infinitely powerful, wise and good. This supreme spirit is all-knowing (*sarbajña*), and possessed of all powers (*sarvasaktisamanwitam*). "He is the soul of nature, the principle of the universe, its animating breath and actuating spring."

KALIPADA KAR

POEMS

I. *Death in Love.*

I care not be Thou fraud or truth,
I know my Love Thou art.
How joyous 'tis in Thee to die,
Than live in this lone heart.
Let Love forever devour me now
And wipe me out in Thee.
Life and Death all rott'n tie,
The purest gold's Love-free.
Oh thou and I and that and this
Are ever Love's unfancied kiss.

II. *Loved or not.*

Ah! my desire to love thee, Love—
O love of all, unseen.
In life is not fulfilled but barred
By self-made self-hood screen.
In heart desire is painful joy
A bright but burning fire;
My heart can never cast away
That life-blend, heart's desire.
Oh! whence, oh whence the silent words :—

Oh that desire nor grows nor dies
Desire is but thy life
Dost thou not know, dost thou not feel
That life is pain, that life is joy—
Joy of love shall never cloy
If life is burnt in love-lit fire
Thy life shall be but love-desire

If thou but love what thou call'st love
Thou shalt be love, below, above
Question heart for word and thought
Thou art but love be loved or not.

Sin and Love.

I

Thou lovest me, thou lovest all ;
  But how that love to know?
For my beloved I welcome ever,
  Of pain the direst blow.
But thou allowest foulest sin
  To eat my heart my soul.
But I'm a worm in sea of love.
  Then why sin-sick, not whole?

II

In silence, list! love speaks to heart :—
  " When pain in joyarms dies
Then pain is life and pain is joy.
  And life is but joy rise.
When sin's repented and forgiven
Then life is love and life is heaven.
Then feel on life of love the kiss—
The kiss endures in timeless bliss."

MOHINI MOHAN CHATTERJI

ON THE PROBLEM OF ERROR

‘ Error ’ seems to be an occasional judgment about human experience. Before we proceed with the discussion about ‘ error,’ it is necessary to determine the meaning of the term ‘experience.’ We find, that ‘ experience ’ has been often used to denote both the act of ‘ experiencing,’ as well as the ‘ experienced content.’ To us it seems that this dichotomy into ‘ -ing ’ and the ‘ -ed ’ is due to different points of view. When ‘ experience,’ is taken to mean only the *experienced content,* we obtain so to speak certain static snapshots of the actual experience. On the other hand, when we take ‘ experience ’ to denote the *act of experiencing,* we discover merely a flux, a continuum. These two attitudes may be said to give us ‘ experience ’ in its spatial and temporal aspects. However, experience as such is never merely spatial, or merely temporal. Hence, from either of these ‘ -ing ’ or ‘ -ed ’ points, we arrive at relative, partial and biassed views of experience. And it is only a harmonious fusion of these two partial views that leads to an adequate, a better, so to say a stereoscopic appreciation of the total experience.

There is another difficulty about human experience ; and this is about its *nature.* Some think that it is merely the activity of the ‘ stimulus-object ’ that produces the impression of *experience* in the ‘ subject. ’ While others hold that it is only the activity of the ‘ subject ’ that gives a form, and an apology of organisation to the so-called stimulus-object. To us, both these views appear to be only partially correct. We find in them a prejudiced emphasis upon the Objective, or the Subjective conditions of experience, respectively. We never come across any conscious human experience in which either the subject or the object is wholly absent. Broadly speaking the total 'subjective-objective' conditions of experience may be roughly classified as :—

(*i*) The Stimulus-object Physical conditions—*e. g.*, in the case of vision, the form, the physical colour properties, etc., (absorbs light rays of a particular wave-length, and reflects others), of the object.

(*ii*) The Conducting Media Physical conditions—*e.g.*, the light conditions, the presence or absence of fog, mist, etc.

(*iii*) The Receptor-organ Physiological conditions—*e.g.*, the retinal adaptation, the convergence of the eyes, the accommodation of the lens, etc.

(*iv*) The Apprehending Psychosomatic conditions—*e.g.*, the apperceiving dispositions, attitudes, emotional excitement, desires, etc.

(*v*) The effector Psychosomatic conditions—*e.g.*, the muscular and glandular exertions, the action consciousness, thought, anticipations, etc.

Now, if we pay attention to any one or more of the above five factors that are found in any single cross-section of the experience continuum, and if we more or less overlook the rest, we shall arrive at every one of the various theories of knowledge that have been proposed by the different philosophers. Taking the familiar instance of the Rope-snake illusion : We can produce or destroy it by an appropriate alteration of either the form of the rope, or the light conditions of the situation, or the light adaptation of the retina ; or the comprehending background or the attitude, or the muscular activity of the person. Whichever one of these factors enters more frequently into our experience we attribute superior significance to that. However, a more thorough analysis will reveal the neglected situations which bring the other factors into relief. Attempts to localise 'error' have discovered it in the functioning of the above-mentioned *superior* conditions analysed in the actual experience. These attempts have been fragmentary and inadequate, since error is a judgment about a whole experience, and a thorough analysis would find erroneous elements because of the malfunctioning not of one but of all the above-said sets of conditions.

For the purpose of achieving clarity in the present paper, we intend to avoid the prejudicial use of the terms 'subjective' and 'objective' to denote the so-called two aspects of experience. We think a better result is obtained by considering the total experience as an 'impression-expression' situation. In this case, an appreciation of the 'impression' would require an adequate physical knowledge of the stimulus-object, the stimulus-media, the receptor-organ, and the apprehending conditions. Also, an appreciation of the 'expression' would involve knowledge of the 'effector' psychosomatic condition, the stimulus-media, and the object acted upon. When the object acted upon is also a psychosomatic organism, another problem of 'impression' will arise. And in that limiting case when 'the object acted upon' is apparently the subject himself, the resultant mental attitude will provide the impression of the expression-impression series. We should remember, that there is a flux of impressions and expressions in the actual experience continuum, and that the above dichotomous description is in the interest of clarity rather than of exactitude.

The term 'error' is very difficult to define. We are likely to be lured into confusions with the terms 'wrong,' 'untrue' and 'unreal.' We are sure of only one thing that 'erroneous' is an occasional judgment about normal conscious experience. Now, this experience when observed through the different angles of view of ethics, logic, psychology or metaphysics, is severally considered as wrong, incorrect, illusory or unreal. So to say an inexact valuation of the contents of experience may be called an 'error.' The term 'valuation' may be extended to indicate both qualitative as well as quantitative estimations. However, the best way to avoid the accusation of postulating a prejudiced definition is the observation of the genesis of the concept of error.

From our studies of epistemology, we have formed an impression that the inferences are almost always based upon the hypotheses of adult psychology. However, the recent emphasis of psychoanalysis on child psychology, the experiments of Gestalt-psychology and the educationists, the wonderful investigations of Jean Piaget together with the corroborating studies of Norsworthy and Whitley, urge upon us the necessity of considering the experience of infants and children. Let us see how far these studies help us in elucidating the concept of error. We must remember that in the present state of scientific knowledge, the sciences are not prepared to risk any speculative explanations about phenomena; they find it better to take the humbler rôle and restrict themselves to mere description of detail.

Another point to be noted is that the verdict of error presumes a previous knowledge and an appreciation of pre-existing standards. The erroneous experience fails in some respects to fall within the standard deviation. The magnitude of the divergence indicates the degree of error involved in the experience. Hence 'error' appears only in its practical aspects. If a hypothesis is useful, that is, proves itself useful, it is right for that purpose. There may be more extensive or higher purposes; and so one hypothesis may be found to be correct or incorrect in one sphere and the reverse in a different one. Had there been no failures, no wasted efforts, the concept of error could not arise.

It is not possible to learn from the child his views about 'error,' etc., by entering into his mind and observing the development of his knowledge. We have to confine ourselves only to the observation and interpretation of his bodily behaviour. Our only care is about the keeping of our minds open and unprejudiced.. The infant's first cry is an interesting case of prejudiced interpretation. On one hand we have the ethicomythical views of the Upanishads, and the scholiasts; and on the other hand we have the psycho-physiological explanations based upon the alterations in temperature, or the available quantities of oxygen.

The child at a very early age gives indications of specific response to certain auditory or visual stimulus patterns. And, almost along with verbal understanding appears verbal expression also. The child utters single words to indicate a variety of situations. When he says " daddy," it may mean, (*i*) 'daddy has come'; (*ii*) 'daddy is absent'; (*iii*) 'daddy calls you'; (*iv*) 'I want to go to daddy'; (*v*) 'I must have x from daddy'; etc. That is to say one word stands for many functions. Again, the child may use one word for many objects. He will describe the presence of a dog, cat or hen, by the same term 'dog.' From the adult-logic point of view this infantile use of single words for many objects and functions discovers the presence of gross errors and illusions. Now who is in error? The child, when he describes the presence of a 'cat' by the use of the term 'dog'; or the logician who understands this as due to a lack of discrimination between the *sense* of a dog and that of a cat. We know that the sensory discrimination of the same child at a much earlier age has been so acute that a very slight alteration in the temperature, sweetness or consistency of the milk offered to its hungry lips would have evoked an instantaneous rejection.

This lack of correspondence between the significance of a term as an *expression* of the child's experience, and the significance of the *impression* of that term formed by the listener, leads to a failure of understanding. This degree of failure may be of a practical importance or not. If the child's cry of 'dog' calls the father to ward him from the fearful proximity of a fierce strange beast, the inadequacy of the monosyllabic expression becomes negligible. However, if a similar cry awakes the father from his mid-day *siesta*, and the situation discovers the hen peacefully pecking in the yard; this inadequacy of expression is likely to be soon followed by loud angry words (from the father), or even a more or less painful pinching of the ears (of the child). Now this tingling intrusion of the pain will on the one hand teach the child that his expression was grossly inadequate and that it required urgent modification. On the other hand, this activity of pinching will slightly humble the pride of the father and make him suspect that his child was not a Bhāravi in expression.

To an average adult onlooker the above situation will reveal the presence of error. He will further think that whereas the erroneous elements are present both in the inexact expression of the child, as well as in the inexact comprehension or the impression of the father; there is in the situation more of the error of expression than that of impression. However, if we consider the child's point of view, we will reach at an opposite conclusion. Another point to be considered is about the reason or reasons that led the onlooker to infer the presence of error. If he does not leave the whole thing to karmaphala, adṛṣṭa, or avidyā sprung from these two, then he might admit a vague awareness of something wrong the moment he noticed the loud words of the man or the wailing of the child. He might say that the lack of harmony indicates that there was something essentially erroneous about that situation. In this case he shall have to provide himself with a standard of harmony by which to measure the superficial dis-harmony prevalent in the situation. His judgment will be the case of a measurement against an external standard, so to say. Now this 'external standard' has in itself been formed by him after a much closer and intimate knowledge of the details of many other similar cases. However in the absence of similar intimate knowledge about the details of the situation, we must be doubtful about his judgment.

On the other hand, the argument that there was a clear and distinct self-evident lack of working harmony in the very perception of the situation, will not hold water, if this clarity is deduced from the present superficial aspect only. Error is essentially a judgment by the Present on the anticipations of the past. We must know the earlier expectation before we can declare it ungratified. We must know the anticipation before we can realise the failure in its fulfilment. We must recall the previous valuation before we can judge about the rise or fall in the 'cash value' to-day. We will have to go back, we will have to go deeply into the situation, if our judgments are to prove profitable, or are to have any working certainty.

Before we proceed to an analysis of the above situation, there is one point which we must keep in mind. Speech is essentially a social function, and efficiency or otherwise is to be judged from its success in expressing one's experiences so that the others may be able to understand it tolerably clearly. When I say, " This afternoon I saw a dog running after a cat," each of you does form some image of the situation. But the images of the situation formed in your several minds will materially differ from each other. Some of you will think of a brown dog, others of a white, a black, or a white-and-black one, etc. Then again some of you will picture a big dog, others a small one, a starveling of the streets, or a pampered pet of some pompous personage. This much about the variety among the images of the dogs as regards their form, size, economic status of their masters, age, diposition, etc. A similar variety shall also be present in the case of the cats. Further, the picturing of the situation "running after" will prove a fruitful source of variety among your individval impressions. Now, in my statement " This afternoon I saw a dog running after a cat," I have omitted to give details about the locality. But each of you will not see the dog running in the afternoon light after the cat in ākāsa. Each of you will almost automatically fill in a locality after his or her own heart,—a street or a park, a backstairs or a garden. If we compare your several impressions with each other we would find such a bewildering variety that we may conclude either that no two of you have followed or understood my expression, or that my description was hopelessly inadequate. And yet any graduate would feel ashamed if he could not follow such a simple statement. Moreover, except for a philosophical dialectic we are always making similar (inadequate) statements you are sure about understanding them, and above everything you even enjoy the *joi de vivre* with equally inadequate expressions.

However, in spite of its absolute drawbacks there is a working certainty about these symbols of the speech in social function. Speech as expressed is merely a collection of certain sound symbols, not the perception of the subject. Speech when heard and understood is an interpretation of these sound symbols at the second remove, in a different mental setting, and hence bound to be different from the content of the expression. This lack of coincidence, this variation between the contexts of the minds of the speaker and the listener can never be eliminated,—unless we have the practically impossible spectacle of two people with exactly similar mental histories and identical psycho-physical settings. Hence an impartial observer will always discover in the listener's impression an element of error in view of the expression of the speaker. However, mostly the degree of discrepancy is small, and there is a high degree of working probability about both the expressions as well as the impressions.

15. Speech symbols acquire a conventional working identity of meaning. A knowledge of grammar and vocabulary helps us to define and burnish certain aspects of a portion of our experiences, and their impressions obtained by the listener are practically true copies. However these 'substantive states' of consciousness are not discrete unconnected clouds of vapour floating about in air, they are continuous with the less defined, the so-called 'transitive states' or marginal processes of the stream of consciousness. Now, these 'transitive states' and the non-conscious apperceptive mass are the real *contexts*, the settings for the substantive states. And these are always the contributions of the listener's own mind. The degree of similarity between the contexts of the listener's mind and that of the speaker indicates the degree of error; while the quality and quantity of the listener's context is responsible for the *vividness of the listener's impressions*. This is probably the reason why poetry with its suggestive gaps, alliterations, novelty of construction, and metrical harmony, attains superior vividness as a mimetic art than any prose burdened with a polished mosaic of sharp

details available in a scientific report even upon aesthetics. For instance, opening at random the "*Creative Mind*" by Spearman, we find in the chapter 'Pictorial Art' on p. 66:—"The fantasies introduced into visual appearance by even the most skilful among them found more than a match in those which were introduced without effort by certain persons suffering from schizophrenic insanity (Plate XIII). For this embarrassing situation, two remedies were found. One was for the artists to follow the insane. The other was for the insane to become artists. Both solutions have had their followers—with honours divided. Compare Plates XIII and XV." The lack of warmth in the impression of the above may on the other hand be compared with that aroused by these lines from Tagore's "*Gitānjali*"—

> "Rātri jemana lukiye rākhe ālor prārthanāi,
> Temani gabhir moher mājhe tomāi āmi cāi."[1]

In short, though paradoxical it is true that in the case of speech the 'unspoken' and the 'unheard' are of greater importance and more vivid significance than the 'spoken' or the 'heard.' An undue emphasis upon the *presented* words as spoken or written, heard or read, and a negligence of the *unpresented*, leads to the endless squabbles of the logicians about the implications of the mummified corpses of letter-patterns divorced from living experience. The Jain doctrine of the *saptabhangi* is no better than the thorough report of a morgue inspector. The same arguments apply *mutatis mutandis* to the expression and the impression of gestures also.

From the above, basing our judgment upon a comparison of the total contents of the experience desired to be expressed in the expression, and the total contents of the impression-psychosis, we cannot but infer that no impression or expression is ever free from inaccuracy. The expression is always inexact, and the impression is more so. Hence our best efforts can only be in the direction of reducing error to an innocuous quantity. This is why we have refrained from resorting to quotations or references from eminent philosophers and schools. Each of them carry a cumulated prejudice along with their face-values; and we want your impression to be as free from prejudice as we hope our expression is.

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[1] "As the night keeps hidden in its gloom the petition for light, even thus in the depth of my unconsciousness rings the cry—I want thee, only thee."—*Gitānjali.*

Another point of importance is that the total situation is always an 'expression-impression' situation, and that it always involves some degree of error. Some of you might be reminded of the classical phrase of Wm. James, "Every impression has an expression." However, when we analyse the total situation into the problem of expression, and the problem of impression, it becomes very difficult to locate error in either of them. If we take the problem of expression in isolation, we find that it consists of a translation of the human conscious experience into certain arbitrary though conventional symbols. Provided the appropriate apperception-mass is aroused in the listener's mind any form of expression will do. And in the isolated situation of impression the subject is not to be considered in error so long as his apperception-mass brings up for comprehension all available cumulative common experiences of the things or situations denoted by the terms heard. If the wealth of the past experience is insufficient shall we consider it as a fault of expression, or that of impression? When according to a humorous remark of Lt.-Col. O. B. Hill, the mother answers the child's query as to where he was before he was born with the words "You were in my uterus." These words being incomprehensible to the child: Where lies the error? In the mother's expression, or the child's understanding? When looked at isolation from each other, both of them are right. Now, if the error can neither be located in the expression, nor in the impression, then how was it supposed to be present in the total 'expression-impression' situation? Here is an interesting occasion for hair-splitting logic-chopping.

To us it seems that the absence of error in the analysis of isolated elements indicates that a vital relation exists between the expression and the impression in the actual living experience ; and that this is irretrievably lost when we analytically disrupt the total *gestalt*. Once we segregate the two constituents, we have better chances of losing our heads over the problem, rather than of finding the bases for error or truth. Upon isolation, we usually find that the problem of expression is subordinated to that of impression. We presume that when we know correctly, we will express our knowledge correctly. But when knowledge impression is divorced from expression, the individual is exiled from society, the subject is metamorphosed into a mirror, and the problem of error becomes irrelevant. It is only the expression of the subject based upon the anticipations aroused by his impressions of the subject, that can be the basis of a verdict upon the degrees of truth and error involved in the subject's knowledge. In the absence of expression, the problem of error becomes illegitimate. In the absence of impression, the concept of error becomes a fantasy. Any theory of knowledge, which takes into consideration merely the subject, or the object, or the two indiscrete ineffective isolation, gives the life direct to actual living experience : and all such are erroneous. This standard of judgment is not a postulated figment, but a lesson from hard experience.

SHYAM SWAROOP JALOTA

ORGANISATION

Organisation is a beautiful expression. There are not many words to equal it in respect of the delightful picture it suggests to the mind. Behind it there is the idea of a process symbolising life. To organise really means to transform a dead unit into the organ of a living structure. Whatever stands detached and loose is brought into unity so that the units are no longer left asunder but they are made to participate in the function of the whole. Organisation signifies the interplay of the whole and part, the one and many; which one of these should claim priority, let philosphers decide.

From another side the expression betrays traces of barbaric influence. In a sense a living creature is an instance of organisation ; but in another sense it is not fashionable to characterise him as properly organised so long as he does not enter into association with other fellow creatures. We would rather call him a single isolated individual who lives for himself alone. An individual as an individual has no organisation. The first symptom of organisation is noticeable in the formation of a herd or group which, under various circumstances, assumes such forms as the tribe, the society, the state, etc. In every instance there is the same spirit at work, *viz.*, an attempt to subordinate the individual to the control of the group. It may, as some think, herald the dawn of a new order of ethicality, a change from egoism to altruism, but there is little doubt that the impulse to live together in groups is reminiscent of man's kinship with the brutes. Herd instinct dominates the life of certain sections of lower animals. They are not awakened to a sense of their individual dignity and worth. On the contrary the very instinct of self-preservation, of defence and protection, impels them to live together in groups. A forlorn creature left to himself is seized with fear as if he has no chance of protection. Herd-life is, in essence, an indication of barbarity, being an outcome of fear, lack of self-consciousness and will.

Civilisation, on the contrary, is marked by the development, in an increasing degree, of the consciousness of the ultimate value and dignity of each individual as an individual. The individual in so far as he is civilised, gains a vision of his intrinsic worth, he acquires the power of clear thinking as to the ways and means of realising his good, he knows the right course, and refuses to submit to the dictates of others as to what he should do and say. The highest blessing that civilisation confers on man is that it makes him fully self-conscious and self-reliant. The light of knowledge and truth which comes in the wake of culture gives him courage enough to fight out single-handed his battle of life. Let all the forces of the world be arrayed against him, he would still stand like a rock. There are none to befriend him in his hour of trials, but that causes not the least trepidation of heart. This is how the rights of the individual are asserted against the rule of the herd. Civilisation really means the emancipation of the individual from the group-control. It is a great liberating force. Such lives as that of a Buddha, or a Christ, a Socrates or a Galileo, are the crowning phases of what civilisation stands for, and they are the real measure of the glory and excellence of civilisation. Is it not correct then to say that the trend of civilisation is towards individualism, far removed from what is meant by organisation?

A moment's reflection will reveal the difficulties of such a position. It is running against facts, many think, to characterise civilisation as a splitting-up process. Rather every advance in civilisation, ancient or modern, has gone on deepening the sense of limitations and shortcomings of the individual as an individual. In primitive times when conditions of life were simple it might have been possible for an individual to live a self-centred life of exclusive isolation. Such primary necessaries of life as food and drink, shelter and clothing, were the only things he required. With such a simple scheme of wants the primitive man felt to be in no hurrying mood. Moving leisurely in an environment of plenty and abundance he might afford to remain self-sufficient. But the growth of population raised the initial difficulties in the self-centred life of the individual. In two ways pressure of population reacted powerfully against the individualistic scheme of life. First, it destroyed the simplicity of life's wants. With varied temperaments there arose differences of tastes and desires. A more complicated scheme of wants came to be set up in place of the simple scheme of old primitive days. And with such complex conditions life's struggles became keener and acuter. Nobody could expect to get what he required by mere asking for it. Unless he consented to work, supplementing the resources of nature, he was faced with the danger of starvation. Diversified interests called for different kinds of work. And no man could any more feel quite equal to the task of meeting all his requirements. The need for mutual helpfulness came along with division of labour. It was in this way that the earliest start for social life was made, and herein is to be traced the first glimmering of civilisation.

The force of this economic argument is made stronger through ethical considerations of a certain type. It is a favourite idea with some school of philosophic thought to regard the primitive man as a natural egoist, primarily bent upon satisfaction of his private ends. Such an attitude of narrow individualism was necessarily followed by a reign of utter chaos and confusion. It resulted in a state of perpetual warfare among individuals, everybody's hand being against his neighbour. Evidently such a state of affairs led to the frustration of the very objective for which they started. At this stage good sense dawned upon them. Each learnt to be careful of the interests of the other, but for which he could not even be assured of his own welfare. The development of the social sentiment is thus considered to be an offshoot of native individualism. And the advent of civilisation is to be looked for precisely at the point where and when the social sentiment begins to prevail.

There seems then good reason to believe that civilisation is an organising process. Its main function is to catch the natural man with his jarring hopes and passions in order to trasform him into a disciplined, law-abiding citizen. The introduction of law where disorder prevailed, justified the hope of an adequate return for the services rendered unto others. It paved the way for a life of fellowship, love and service, the chief foundation of sociality. The higher the pitch of civilisation, the greater is the range and deeper is the strength of social life. From rude beginnings of tribal and communal consciousness, the social life attains the highest level in the awakening of nationality, of which the state organisation constitutes the highest executive authority. As the state stands a guarantee for the upkeep of national and social life, all available resources are focussed to a point for the consolidation of the authority of the state. The evolution of the state therefore marks an important stage in the growth of the power of organisation. Through its influence the latter has become better disciplined, required a more systematic character, and shown greater promise of steadiness and stability.

In modern science again the state has found a powerful ally to help in the work of self-consolidation. Science aims at the discovery of uniformity amidst diversity and multiplicity. It is a levelling-down process whereby individual differences are all reduced to a common mean standard. On the basis of this, statesmanship, *i.e.*, the function of legislation and governance, has become a thing of easy accomplishment. Not only this. The discovery of laws operative throughout nature has provided a master-key in the hands of the guardians of the state to harness the forces of nature to the glorification of the nation. The state is the supreme authority and though protests are made against every encroachment by the state upon the frontiers of personal liberty, it is nevertheless recognised by everybody that in times of crisis the so-called rights and privileges of the individual must be sacrificed at the altar of the state.

The state represents the acme of organisation and its authority must not be challenged on any account. With the evolution of the state a considerable change has taken place in men's attitude to life. He has ceased to think of himself as a self-sustaining and self-developing unit, and has grown accustomed to regard himself more as the organ of a huge body. Hammered in the political workshop his conscience has been so finely attuned that it almost instinctively approves what the state decides. "To do the right" becomes virtually a synonym for carrying out what the state ordains. All eyes are fixed upon the state dignitaries, and the importance which they receive from the people at large often run to wild extremes. Consider with what zeal interviewers in hundreds daily throng to their side, how the press is thirsting after news regarding every little movement they make, with what avidity film-makers hurry about collecting snapshots of every little smirk of their face, and how frequently their names appear in the lips of every householder. The whole world is cast in a sort of political spell. To what extent the process of state-hypnotisation can go, has been revealed in the last great war. Soon as the alarm signal was given, men, in millions, sprang to their feet, as one man to defend the honour and stability of the state. No time was lost to think out the issues involved, no consideration was paid to the losses imminent on such a course. "Our state is at war with that state, we must fight to a man" was the cry heard everywhere.

And what was the consequence?—Every manner of privations, inconceivable hardship, suffering and misery. This was evidently not the worst type of evil. After all, people might be high-souled enough to pay dearly for a loved object. But when the discovery came that this cherished ideal with all its intoxication was worth nothing compared to the heavy toll of sacrifice in the lives of men,—a great many yet in their teens, souls so bright, so noble that they would have ennobled humanity, the shock was unbearable. It was a horror to contemplate that love of vanity or power could so much infatuate a handful of mortals as to permit of such a ruthless slaughter of the choicest flowers of their race, the beauty of whose innocence would have put the angels to shame. People's patience was sore tried. And the reaction was inevitable. The whole world was convulsed to its foundation. Mighty empires crumbled to pieces, and all pomp and power was humbled to dust.

And so we have now to witness new tendencies aiming at undermining the structure of all organisation. It is true, the spirit of revolt set to work long before the war; in one country at least it managed to summon all forces of disorder towards the subversion of the settled authority of the state. But the post-war symptoms appear to be more persistent, and far more widespread, being directed against every form of organised institution. People awoke as if from an evil dream. The type of organisation that so long gave them a sense of security and peace has been found to be thoroughly rotten—more of the nature of a vampire, sucking out their lifeblood, rather than anything ensuring health and vigour.

Three things are discernible in the motif of dissatisfaction that has exercised man's minds. First, it was a movement, stirred by deep feelings of indignation, to wrest the controlling power of the state from single autocratic individuals and place it in the hands of a select group. In course of time the whole people grew ambitious to have a share in political power. No blow was aimed at the authority of the state. The clamour was really for supplanting one-man-rule by class-rule and latterly the supersession of the class-rule by the mass-rule.

This was on the surface. But underneath it other symptoms, more violent in nature, were slowly surging, with the object of overthrowing the very foundation of state organisation. From one side there came the demand, absolute and imperative in tone, for the complete nullification of the state authority, inspired by the idea that the state is an unmitigated evil. The exponents of this cult of political nihilism are distrustful of centralised organisations, for every organisation is found sooner or later to stagnate into a vicious mould to hamper the growth of the free life of man. The state authority like every other organised authority exists to benefit some at the expense of others. Its dispensation of justice is only a veiled manner of vindicating the interest of the stronger party, and its command of force is secured solely for the purpose of enforcing obedience from the weak to its peremptory mandates. As a symbol of force and power the state always delights in a display of its majestic splendour to the terror of the multitudes at large. "It has been from its origin and it remains still at present," to quote the words of Bakunin, the Russian anarchist, "the divine sanction of brutal force and triumphant inequality." And so we must destroy it root and branch.

The other view does not go so far as this but in another sense it certainly goes much deeper. The state is a detestable evil if it stands for a symbol of force, but as an institution for service it commands admiration. The retention of the state organisation is advocated on its undertaking to fulfil certain conditions, some of a purely extraneous character touching upon the outer fringe of the organisation, while others far deeper in implication, affecting it in its inner life. In the former case we have the beginning of the attempt to foil the mischief-making propensity of the state by subordinating it to the moral pressure of a vaster organisation such as a league of nations. And in the latter case the idea is so to transmute the character of the organisation from within itself as to make it appear less like a state. The former plan is yet in a tentative stage. Leaving it aside for the present, I turn to the second scheme.

There are three conditions that deserve notice in the latter programme:

1. The state should abjure all claims to the glorification of its authority. Let it not serve itself, but serve others in every possible way.

2. It should function by gentle, peaceful persuasions, not by show of force. Let not the state be a stronghold of force,

manned and controlled by the worshippers of power, but let it be an embodiment of love and goodwill.

3. And lastly it should abolish all inequalities among men so that the rich and the poor, the learned and the ignorant be all placed on the same footing. To ensure this let the guardianship of the state be vested in the hands of the suffering millions, not, as before, in the hands of a privileged class. All the wealth and resources of the land shall be at the disposal of this organisation. But far from spending a fraction of this on its own account it shall devote the whole proceeds to the amelioration of the condition of the masses. The old world notions that the state's primary obligation is to look to its own safety must be abandoned. Rather its primary care should be for the enlightenment of the masses, for their health and comfort ; let it feed the famished, nurse the sick, find work for the unemployed, and the integrity of the organisation will stand unimpaired. All this no doubt implies yeoman's service, but unless this be done there is no prospect of raising human happiness and efficiency to the maximum level.

We are now at the parting of ways. Broadly speaking there are two ways between which our choice must lie. But in strictness, it is a triangular crossing.

First, there is the commonplace view of the state as a suprahistoric structure whose primary concern is to protect itself ; and its next duty is to accept unquestioningly the prevailing distinctions among men and to see that no disruptive forces may prevent a man from keeping to himself what he earns. Duties such as these necessitate the emphasis on force, but lest it be maddened by the passion for power, it should, as a corrective measure, subordinate itself to a higher organisation. Secondly there is the view, steadily gaining ground, that no organisation is worth anything if it be based on force or if it were to countenance the conventional inequalities among men. The noblest organisation acceptable to man must begin by repudiating the basis of force. Its foundation must be love and good will among men, none enjoying any privileged position. Such an organisation, devoted wholly to humanitarian service, is competent to guarantee full freedom and equality of men.

In the programmes indicated above one thing is common. They both imply faith in the value of organisation. But as against these two, there stands out the third alternative which insist on an unconditional demolition of every form of organisation. It is the cult of pure individualism, oftentimes verging on the borderland of confused anarchism.

It is difficult to set the case of anarchism in a clear perspective. Theoretically anarchism stands opposed to any form of ordered organisation, but in actual practice it is obliged to attach value to organisation. Anarchists, all over the world, have their own organisation, for they know well that without organisation it is impossible even for anarchism to thrive and prosper. But the moment it yields to an organisation its inward hollowness is exposed. Anarchism is in truth the expression of a morbid temperament, born of malice and spite, that failing to reconcile itself to the existing type of organisation, wantonly deludes itself into the belief that all organisation is an evil. But in running away from one order, it inevitably crashes against its own mould.

A pure state of anarchism is unthinkable.. It is no use therefore discussing whether it can do any good to humanity. Assuming man cannot live in exclusive isolation, the question is what form of organisation serve best the good of humanity. The issue is complicated further owing to the absence of any clear idea as to what we understand by the good of humanity. Do we mean by 'good of humanity' the provision of an equal quantity of food and clothing, recreation and amusement for each and all, in exchange for an equal quantity of work? Or does it consist in giving special opportunities to exceptional men whose achievements of excellence in taste and character shall raise the stature of humanity to greater glory? It is the old controversy between the clamour for quantity and quest for quality.

It would be foolhardy to deny that humanity is much benefited by the programme that aims at mitigating the distress and sufferings of the toiling masses, giving them regular supplies of the ordinary necessaries of life. For ages they have been hungering, and it is to the credit of modern civilisation that it aspires after a type of organisation whereby this hunger can be appeased. But if in doing so it should block the prospects of genius to rise, and stifle the career of special talents to glory the situation cannot but be deplored.

Nor can we remain blind to the dangers from an opposite direction. The cry for preferments in the name of a higher mission of ennobling humanity with brighter samples of character may end by setting up a leisure-loving pampered class,—a set of 'blind mouths,' as Milton used to characterise them. Frenzied with the prospects of having everything secured to them they grow utterly callous to the groans of famished sufferers.

It was long believed that the strongest argument for the justification of the state lay in the fact that it facilitated the growth of arts and industries, of the pursuit of truth and beauty by rearing up a race of high-class intellectuals, supported on the broad pedestal of working millions. The latter would work, with the sweat of their brow, to find food and drink, not so much for themselves as for the learned aristocracy, in the hope of getting occasional spiritual nourishment in return. If however, driven to exasperation owing to the chill penury of privations these 'common herd of the far too many' would turn rebellious, the state must intervene and use all available forces to maintain law and order. In the eye of the aristocracy this is justice, while in the eye of the unlettered mob this is merely an eyewash for safeguarding the vested interests of the upper class by exploiting the weak. The atmosphere is full of distrust which is a clear proof that the chosen leaders of aristocracy have failed to supply the requisite amount of spiritual nourishment they promised. The state as an organisation designed to patronise a few at the cost of a vast body of struggling mass must be considered as hopelessly out of date.

Nor do we expect any better results from the type of organisation started with the idea of equalising all—high and low—to a common uniform standard. Under the pretext of serving all, it claims ownership of every form of wealth, material and intellectual. The entire agency for productive purposes, both in the sphere of coarse industries and refined arts, is brought within its control. This is done in order that it may deal out in the most equitable fashion, the comforts and necessaries of life among all. The programme is inspired by the outraged sense of justice, and there is the faith that it shall confer real blessings on man.

Is it really so ? we have to ask. It is possible, in the first place, to question the feasibility of such a scheme unless it agreed to rely on force. But to resort to force for the execution of such a plan is to make it abortive at the initial stage. We may however waive this point. A more serious consequence awaits us if it be ever thought that an equal quantity of food and amusement, in exchange for an equal amount of work is what conduces to the welfare of man. It results in standardisation of human aspirations—all their qualitative differences are wiped out, and there is left a blank residuum of dull listless figures, without intiative, power or passion.

There is no doubt the idea of making people love work, so that individual skill and resourcefulness might have a chance of development ; but there is little prospect for the growth of such a spirit if people have to work under compulsion. By enforced regulations it may be possible to ensure a given quantity of work, but to enrich its quality all work must be done in a spirit of pure devotion prompted by love of work itself. It involves beauty and strength of character,—qualities that thrive best in an atmosphere of freedom and choice, not under the cramping influence of external interference.

Not only is there the apprehension of a steady deterioration of human values, but there may be even a shortage of the quantities of supplies. All compulsory work tends to adjust itself to certain mechanical tests, but free work is reluctant to set bounds to it. The productive capacity thus becomes much greater among a free people than among those placed under constant supervision. The consequence will be that people in the new scheme shall soon find themselves obliged to live on the accumulated capital, followed by a speedy decadence of the human race.

To sustain a people in vigour and manhood they must be taught to value quality. It is a sign of vulgarity, leading to degeneration, if they remain content with quantity merely. But appreciation of quality presupposes development of taste and character. It is the goal at which all education and culture aim. A soul is properly educated when its judgment of taste is moulded appropriately through insight into truth. But to devote oneself to truth one must shake off the alluring prospects of a cheap compromise with the group. The thing is, pursuit of truth is a function of a free soul. Organisation may stifle it but cannot give life to it.

Organisation is after all a very poor affair. It sets out with big promises, but neither in its classical nor in its later and more romantic form does it help very much towards fulfilling the highest good of man. The man who cannot bear witness to truth without an assurance of organisation support from his comrades is a coward at heart and no good can come out of a coward. The truth-loving soul adheres to truth, because it is the truth, and he sticks to it even in the teeth of opposition from every quarter.

On the other hand the man who, fortified by the consciousness of organised opinion in his favour, ventures into '*manufacturing convenient truths*' becomes a positive menace to humanity. He has every temptation to degenerate into a bully. The fact is, superiority and fineness of organisation means the creation of an atmosphere of temptation. It cannot prove congenial for worshippers of truth and wisdom. Organised effort may succeed in breaking down illiteracy of the masses, but the function of educating men—cultivating their taste and vision—ought to be left, beyond the fringe of all organisation, to the care of pure lovers of truth and beauty. To place education under the control of centralised organisation is fraught with great danger. It leads to the stultification of character. Where character is not stimulated, cultivation of taste is out of the question.

The chances of human happiness are greater in proportion as there is peace and good-will among men. But peace and good-will are essentially personal virtues, springing from the inward purity of heart. It is a folly to imagine as if they could be manufactured artificially, like impersonal commodities, through the coercive authority of a powerful organisation. Under threat of foreign pressure, people may be held in check for a time, but that will never show them the way to peace.

To be at peace becomes possible when the soul is permeated inwardly with the sense of justice. The darkest incidents that have disfigured human history have all proceeded from a wrong sense of justice. Love of justice creates the desire to see justice vindicated everywhere. One of the chief obstacles that have thwarted men to cultivate a right sense of justice is the existence of organised will. An organised man is enmeshed in the set decisions of the organisation. He is unable to find out where truth lies, and the result is, his vision is beclouded.

Without the perception of truth there is no hope that the sense of justice should prevail upon men. The lover of truth shrinks from venturing into a decision until he knows that the whole truth is on his side. But truth, as we have seen, thrives best when man is permitted to live a free life, far away from the tyranny of the herd-rule.

Highest good of man therefore has always been the gift of individuals who have set their face against organisation. Yet this should not be read as an advocacy of individualism of the Nietzschean type. Nietzsche pleaded the cause of individualism. But to him it meant the self-exultation of a powerful mind who remorseless and without scruple tramples upon the ruined lives of the weary and heavyladen, of the weak and the sick 'Others for me, but I for myself,' was the motto of his individualism. And no wonder, it encouraged the guilt of exploitation. On the other hand the danger of a cheap individualism, 'everybody for himself' easily lapsing into soulless anarchism, is not less serious. True individualism seeks to steer clear of both extremes. 'Everybody for somebody else' is as vicious as 'everybody for himself.' The truth consists in making man realise that he is neither for somebody else nor for himself alone, but really for a cause, a value that transcends all limitations of passing interests. In dedicating himself to this noble ideal he may stand alone, but in the hour of realisation he is sure to find himself at one with entire humanity. It is through the struggles and achievements of such souls that individual men are united in a family and the vitality of the human race is ensured. Civilisation fulfils itself when its culture fosters the growth of such individuals.

JITENDRA KUMAR CHAKRAVARTY.

MAETERLINCK'S SYMBOLISM [1]

The Blue Bird and the Betrothal or the Blue Bird Chooses.

(1) *The Blue Bird.*

Man's search for the secret of things and happiness, the endeavour of the human soul to penetrate those mysteries that envelop existence and prevent us from realising wherein the true happiness of man consists,—this seems to be the subject of eternal human interest treated by Maeterlinck in his fairy-play *The Blue Bird.* The subject is of an essentially philosophic character, but the poet has created out of it a world of supreme artistic beauty and a story that would appeal to all even without any philosophic implication.

The secret of things and happiness, whatever it may be, must be something subtle and supersensible. It cannot be anything material, for all that is material is subject to the physical laws of change, decay and death ; and what is itself subject to change, decay and death can never offer a final explanation of the mystery of things and happiness. This immaterial, subtle, supersensible something, if it is to be sought out, must be sought out in a region that is equally immaterial, subtle and supersensible. The poet, therefore, takes us through a world peopled with souls,—souls of men and women and animals and things. Tyltyl and Mytyl who take up the search for this great secret are disembodied and transformed to pure souls in a dream before they begin their transcendent quest.[2] The peculiar nature of the subject has rendered it obligatory for the poet to use the device of a dream. The play begins and ends amidst a world of concrete things ; but between the beginning and the end, occupying the major portion of the drama is a world of dream. When the curtain rises at the beginning of the first scene, we find Tyltyl, the hero, and Mytyl, the heroine, fast asleep and Daddy Tyl and Mummy Tyl leaving them to retire for the night. Mummy Tyl retires after putting out the lamp and the scene becomes dark. It is at this moment that enchantment sets in and the dream-world begins to create itself. A certain light filters in through the shutters, the lamp that was put out lights of itself and the children *appear* to get up and start talking. While they are engaged in talking Bérylune the Fairy enters and enquires of the children whether they have the grass that sings or the bird that is blue. The Fairy wants the Blue Bird for her daughter who is ill and who must have the Bird in order to be happy. The children give a negative reply and the Fairy commands them to set out in search of the Bird. The journey may prove long and dangerous. The children, therefore, are equipped by the Fairy with a magic diamond set in a hat which she puts on Tyltyl's head. The diamond has wonderful properties and "makes people see," ushering in "the reign of truth." Obviously the dream here takes an allegorical turn and it remains allegorical throughout. The Blue Bird is wanted for the Fairy's daughter who wants *to be happy*. It stands for the secret of happiness and of things, as we are explicitly told later on by the soul of the Oak tree (Act III, Sc. ii).[1] And the

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[1] Continued from the October number of 1931.

[2] As Mytyl's soul accompanies Tyltyl's without taking any independent part in the adventures of the journey, these two may be regarded as jointly representing the soul of man.

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[1] We need not complicate the allegorical character of the play by taking the "singing grass" and the "blue bird" as two independent symbols concerning two separate spheres of existence. The journey is made in quest of the Blue Bird. The "singing grass" may best be taken as a mere accessory of popular tales here introduced with the Blue Bird to help the creation of an atmosphere of a fairy tale.

As regards the proper significance of Maeterlinck's Blue Bird there has been considerable speculation. It has been looked upon as a mere bird (*e.g.*, by T. H. Dickinson in *Contemporary Drama in England*, 1920, quoted by F. G. Fidler in *The Bird that is Blue*), as a symbol of happiness (*e.g.*, by Edward Thomas in *Maurice Maeterlinck*, 1911, p. 286, and Jethro Bitbell in *Life and Writings of Maurice Maeterlinck*, 1913, p. 143), of truth (*e.g.*, by L. M. Staples in *An Interpretation of Maeterlinck's Blue Bird*, 1914, quoted by F. G. Fidler in *The Bird that is Blue*), of celestial truth (*e.g.*, by Henry Rose in *Maeterlinck's Symbolism*, 1912, p. 14) and of the Great Secret, God (*e.g.*, by F. G. Fidler in *The* diamond that is given to the Soul of Man enables it to *see*, introducing *the reign of truth.* It is not wise to hunt for an underlying significance in every detail of a story that deals with a dreamland presided over by a fairy ; but it would not be going too far from the mark to take this diamond as a symbol of that mystic power of the seer and visionary which raises him above the world of appearances and gives him a glimpse of truth. Tyltyl turns the diamond and at once finds himself (as also does Tyltyl) in a state of things quite different from that which prevails in our ordinary matter-of-fact world : he finds that the things that we ordinarily regard as inanimate and the animals that we ordinarily regard as soulless are in reality not so ; they are all endowed with souls which now become visible and begin to talk. The souls of bread, sugar, milk, water, fire, the dog, the cat and light, all come out from their fixed, material abodes and reveal themselves in their nature. It is in the company and with the help of these things and animals that man lives his daily life. So the soul of man, in its search after the great secret, has to take the souls of these animals and things in its company.

Bird that is Blue, 1928, p. 51). One should not be dogmatic in trying to decipher a secret of another's mind, specially the mind of a creative artist ; but when *The Blue Bird* is read along with its sequel *The Betrothal*, it becomes practically certain that the mysterious Bird stands neither for God nor for truth or celestial truth ; it stands not even for *happiness*, but for the *secret of happiness*, whatever that secret may be. If the Blue Bird stood for happiness, it would have been found in the Gardens of Happiness (Act IV, Sc. iv) where all kinds of happiness, gross and subtle, have been accommodated. Madame Maeterlinck, in her *The Children's Blue Bird*, is not very critical. There she says, no doubt, that the Blue Bird stands for happiness (*The Children's Blue Bird*, 1929, p. 8) ; but she also says that Tyltyl and Mytyl went in search of the Blue Bird that was to *bring them happiness* (*Ibid*, p. 27). This means that the Blue Bird was to be the secret of happiness. Her use of the term ' Blue Bird ' in *The Girl who found the Blue Bird*, is ambiguous. The term there may mean 'secret of happiness' at least with as much propriety as ' happiness' (*The Girl who found the Blue Bird*, 1914, pp. 152, 153).

The idea 'secret of things' need not be taken seriously. If *The Betrothal* were not written and if at least the last sentence were removed from the conclusion of *The Blue Bird*, the idea 'secret of things' would have been as important as the 'secret of happiness ' ; but as matters stand, the single idea 'secret of happiness' is quite enough for the purpose of understanding and appreciating the two plays.

The region to be visited first is the Land of Memory. None of the companions of Tyltyl and Mytyl are allowed to enter here; but man alone turns to this region within himself where his past lies treasured up with all its smiles and tears, thoughts, sentiments and deeds. Here Maeterlinck dramatises the cardinal principles of his philosophy of the past. The past is never dead and gone. All that we ever thought and felt and did live within us; our ancestors, whose thoughts, feelings and deeds moulded and still continue to mould our lives, live within us as much as our own selves. Every good deed that we do, every noble thought that we think and every noble feeling that we feel, add to the strength of these spiritual beings whose existence is intertwined with ours; and every time that we fall, intellectually or spiritually, their vitality ebbs away within us. Only to realise the life and presence of what we ordinarily consider dead and past, we should turn our eyes away from the world outside to that within us. When the current of memory flows back into the old channel left in the mind by past experiences, all that lies along that channel thrills back into life, somewhat as the vegetation on a river-bank that was yellow and apparently dead when the river was dry during summer becomes green and fresh with life when new waters run into the river-bed during the rains. Tyltyl and Mytyl stand in the Land of Memory and they see their grandfather and grandmother exactly as they were when alive on earth. Granny Tyl has still her rheumatics and Gaffer Tyl his wooden leg. The clock with the big hand that rested on the cottage-wall and the blackbird in a cage hanging from its ceiling are here still and the moment that Tyltyl thinks of them the clock begins to strike and the bird to sing at the top of his voice. The cabbage-soup and the plum-tart that he ate during the grandparents' lifetime are here also, fresh and savoury, the soup even hot and smoking. The lamp is lit and the soup served and the grandparents and the children sit round the table jostling and elbowing one another and laughing and screaming with joy.

The children enjoy the soup and tart and the parents' affection with all the ardour of lifetime, Tyltyl receiving from Gaffer Tyl an affectionate, loud box on the ear into the bargain. All the sweet pleasures of life are here in the Land of Memory, free from the ravaging influence of Time. People do not become older here and things do not decay. Here there is no change and " there is nothing more to fear, nobody is ever ill, one has no anxiety." After life's fitful fever people here sleep well, and the monotony of eternal sleep is broken by waves of thought coming from the land of the living. In reply to Tyltyl's question, " Do you sleep all the time?" Gaffer Tyl says, " Yes, we get plenty of sleep, while waiting for a thought of the Living to come and wake us. Ah, it is good to sleep, when life is done! But it is pleasant also to wake up from time to time." So here is ideal rest and peace? Is the secret of happiness to be found here?

The picture of rest and peace and freedom from anxiety, fear, and change that has been presented above is one-sided; for the peculiarity of memory is that if it reproduces pleasures and smiles, it reproduces equally vividly pain and tears, as is clear from this scene itself. Granny Tyl avers that here nobody is ever ill, but she herself carries her old rheumatics and Gaffer Tyl his wooden leg! All that she may mean is that here nobody is ever ill *afresh*; but if there were illness in lifetime, that illness continues as long as memory lasts. Illness in memory, it may be argued, causes no pain; but in that case the cabbage-soup will become tasteless and the grandmother's caresses as ineffectual as the grandfather's box on the ear, and life in memory a shadow and a dream, unreal to the core. This, however, is not Maeterlinck's position. Life in memory is real, he tells us in his Essay on the Past. It is the influence of life in memory that shapes the destiny of Jean d'Ypermonde in *The Power of the Dead* (1921). Pleasure and pain as they exist in memory have a reality of their own, though they differ from the pleasure and pain we experience in our matter-of-fact life. The Land of

Memory thus becomes a replica of our ordinary world, only shifted to a different level by its exemption from change. This is not where the secret of happiness is to be found. The secret that it offers is not the real one. The bird that Tyltyl takes out of the Land as blue turns black the moment it is touched by the light of the world of matter.

Failure that meets the hero at the very beginning awaits him throughout his journey. The Palace of Night, The Forest, the Graveyard, the Gardens of Happiness and the Kingdom of the Future are all rummaged but with as little success as the Land of Memory. Night has ever been an ally of dark terrors. Shrouded in darkness or the bewitching light of the moon, she stands as an eternal enemy of the life-giving light of the sun. Accordingly Light, who accompanies the children throughout the journey, does not cross the threshold of Night's Palace. Inspite of the encroachments of man with his implements of science and philosophy, Night is still full of mysteries. Sleep, death, the ghosts, the sicknesses, the wars, the shades and the terrors are still mysteries belonging to this malignant power. With the advancement of knowledge some of these mysteries have loosened their hold on man; but, even with diminished powers, they are in secret alliance with Night to overpower man: Man's fortune considerably depends on these allies of Night, but the final secret of happiness is not in their custody. Leaving them behind, Tyltyl places the key in the lock of 'the great middle door' that opens on to 'the abyss to which no one dares give a name.' The abyss reveals "the most unexpected of gardens, unreal, infinite and ineffable, a dream-garden bathed in nocturnal light, where, among stars and planets, illumining all that they touch, flying ceaselessly from jewel to jewel and from moonbeam to moonbeam, fairy-like blue birds hover perpetually and harmoniously down to the confines of the horizon, birds innumerable to the point of appearing to be the breath, the azured atmosphere, the very substance of the wonderful garden." The abyss is one which it is hazardous to attempt to define with a name, but the garden it reveals is a dream-garden where we find countless blue birds eating the moonbeams. What are these mysterious inhabitants of a dream-garden, eating the moonbeams? They appear to be the breath, the atmosphere, the very substance of the dream-garden. Are they, then, dreams themselves? May be. A mystery of the boundless ocean of unconsciousness in which the human soul is merged during hours of sleep, dreams may affect our life for evil or for good. Dreams and illusions do give us a taste of a peculiar kind of bliss unknown in waking life. It is, therefore, not altogether impossible that man, in his eager pursuit of the secret of happiness, should be taken by the poet's fancy to these unexpected quarters within Night's jurisdiction. Like the bird of the Land of Memory, these birds of the dream-garden cannot stand the light of the sun; but while the former merely changed colour, the latter appear lifeless, with hanging heads and drooping wings, at the mere touch of daylight. Obviously, the secret of happiness cannot be, as the blue birds in the dream-garden are, thousands and millions and thousands of millions in number. Whatever and wherever this secret may be, it must be unchangeable and therefore only one, not more. Dreams, like memory, can give us the taste of an experience different from what we have in our workaday life, but they cannot afford us a coign of vantage whence we may see through the mysteries of being. Night, therefore, does not hold the secret that Tyltyl seeks.

The children now turn their steps to the Forest. The forest has been standing through the ages away from human habitation and activities. An inexhaustible store-house of matter, energy and life, it has played a part in making the earth what it is and moulding the destiny of man. It may be that the secret of happiness is concealed in this vegetable-*cum*-animal kingdom. So the Oak, as the representative of this kingdom, comes before us with a blue bird on its shoulder; or, perhaps, it is *the* Blue Bird that man has been seeking. Whatever the nature may be of this secret in the vegetable-and-animal world, be it the final secret or not, it still eludes man's grasp. The souls of animals and trees reveal themselves as antagonistic to man and, in the struggle that follows between the two parties, man is wellnigh overpowered, when his unfailing guide and helper Light comes to his rescue. He escapes with his life but fails to catch the Bird; the secret that this vast kingdom of trees and animals had to offer still remains undiscovered, it may be for a renewed attack by man whose attempt to wrest from Nature the secret she holds is endless.[1]

The children next repair to the graveyard expecting one of the Dead therein to have hidden the Bird in his tomb. At the traditional hour of midnight, when the dead are supposed to leave their graves, the magic diamond is turned; but, instead of any dead coming out, the graveyard is transformed into a sort of fairy-like *nuptial* garden over which the day begins to dawn and signs of new life manifest themselves; the dew glitters, the flowers open their bloom, the wind murmurs in the leaves, the bees hum, the birds wake and flood the air with the first raptures of their hymns to the sun and to life. Tyltyl and Mytyl become convinced that *there are no dead.*

Outside the religions, Maeterlinck holds, there are four possible hypotheses regarding man's existence after death. Whether the truth is with the religions or with any of these hypotheses, the fact nonetheless remains, at least according to Maeterlinck, that those who ever really lived, that is, those who ever thought, felt, and did, cannot really have died for through their thought, feeling, and deed, they must have continued and be still continuing as a vital force in succeeding generations. Likewise, those who never thought, felt, or did never really lived at all and so could not have died..In a sense, therefore, there are no dead and, if there be no dead, search for the Blue Bird in a graveyard is a fruitless search. The grave does not contain the dead; it only marks the beginning of a new phase in the existence of man.

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[1] Assuming the Blue Bird to symbolise celestial truth, Mr. Henry Rose interprets the innumerable blue birds in the Palace of Night as beliefs having no real vitality and the trees in the Forest as forms of religious belief possessing, or having at one time possessed, the promise of good (*Maeterlinck's Symbolism*, 1912, pp. 35, 36). The logical conclusion of this assumption and interpretation will be that even the great religions of man-kind today have failed to attain that celestial truth and are mere gropings in the dark in the world of the spirit. The interpreter must condemn his own religion. Besides, this assumption totally fails to give a consistent meaning to the conclusion of the play where Tyltyl gives away his Blue Bird to the Neighbour's daughter.

In the Gardens of Happiness the Luxuries have been given a place alone with the Domestic Happiness and the Great Joys; but they live on a much lower level of existence in mere gratification of the senses. They have never even heard of the Blue Bird and are incapable of thinking except in terms of food and drink; so that, when Tyltyl asks one of them, the Luxury of being Rich, about the hidding place of the Blue Bird, he answers, "The Blue Bird? Wait a bit. Yes, yes, I remember. Someone was telling me about him the other day. He is a bird that is not good to eat, I believe. At any rate, he has never figured on our table. That means that we have a poor opinion of him. But don't trouble; we have plenty of much better things."

The Happinesses of Home are elemental in nature and interpenetrate our existence, while the Great Joys can create heaven on earth. The Joy of Maternal Love for example, dispels all ugliness and poverty and turns tears into stars in the depths of the mother's eyes. But even these Great Joys and the Happiness of Home, like the unspiritual Luxuries, are debarred from a knowledge of the great secret that man has been trying to discover. The Great Joys themselves are veiled off from "the last truths and the last happinesses" and stand in need of Light. The day is yet to come when the Joys and Light will be inseparably united without any shadow intervening between them. Whether that day will ever come, and even if that day comes, whether it will reveal the secret, we do not know; for neither of the parties thus to be united knows where the secret is. Light has been guiding man in his great quest, but she is merely groping her way in the unknown. From the Gardens of Happiness, therefore we are taken to the Kingdom of the Future. The present and the past have failed.

Maeterlinck's outlook on life and the universe is characterised by the boldest optimism conceivable. He looks forward to a future when mankind will be free from the domination of the forces of nature and the gods, when inequality and unjust poverty will disappear from society, and even "that essential secret of the worlds which, for the time being and to soothe our ignorance, we have called the law of gravitation" shall be laid hold of, enabling man to guide the earth in infinite space according to his option. This astounding optimism supplies the key-note of the vision here presented of the Kingdom of the Future. It is a vision of infinite progress achieved by the spirit of man through science and philosophy. We are shown, as wonders in a dream, remedies to be used for prolonging life, a machine that flies in the air like a bird without wings, another machine that discovers the treasures hidden in the moon, daisies big as cart-wheels, grapes as large as melons, and melons as large as pumpkins. These are achievements of which science has already given us some foretaste. Next there appears on the scene the King of the Nine Planets who will found the General Confederation of the Solar Planets excluding only Saturn, Uranus, and Neptune because, as he says, they are at a preposterous and enormous distance (and therefore perhaps not convenient to rule). This sovereignty over the solar planets is but a logical consequence of that wonderful discovery which, Maeterlinck hopes, will be made of "the essential secret of the worlds." The king is followed by miracle-workers one of whom will bring pure joy to the globe by means of ideas which people have not yet had; another will discover the fire that will warm the Earth when the Sun is paler than now, a third will wipe out injustice from the earth, and the fourth will conquer death.

The future thus makes possible what has been impossible till now, and the Blue Bird that could not be found in the past and the present may be concealed in the storehouse of the future. Light, in fact, is confident that she had secured the Blue Bird from the Kingdom of the Future. and says to Tyltyl, at the end of the scene, "I have got the Blue Bird. He is hidden under my cloak." The search, therefore, comes to an end and the dream-world through which we were so long passing with the souls of the animals and the things is about to break. But when man's guide and followers are about to take leave of him, the "Blue Bird" of the Future has already turned quite *red.* Tyltyl says to light, "I have not got the Blue Bird! The one of the Land of Memory turned quite black, the one of the Future turned quite red, Night's are dead and I could not catch the one in the Forest. Is it my fault if they change colour, or die, or escape? And Light answers, " We have done what we could. It seems likely that the Blue Bird does not exist or that he changes colour when he is caged." This little bit of dialogue between Light and Tyltyl puts in a nutshell the profound truth that the search after the secret of happiness and things has engaged the attention of man ever since the birth of his intellectual and spiritual curiosity; but the secret has ever eluded his grasp. Somewhat as in a mirage, the secret appears in a fascinating form at a distance; but the moment that he approaches it, it disappears or recedes farther or changes form so as to seem altogether a new thing. What seems to be an unfailing source of happiness before attainment, is found, after attainment, to be no better than our old acquisitions, liable to change, decay and extinction.

The secret thus is not to be found in the physical world or in the outskirts of the inner life such as memory represents. It perhaps lies concealed in the unexplored depths of our spiritual being to which, Maeterlinck holds, most, if not all, mysteries of existence are to be traced. When Tyltyl awakes from dream and looks at his own turtle-dove hanging in a cage from the cottage wall, he exclaims, "Hullo, that's true, my bird!......there's the cage!......Hullo, he's Blue! Why, It's my dove!......Why, that's the Blue Bird we were looking for! We went so far and he was here all the time!" This is undoubtedly an indication that no long and weary journey need be taken in search of the secret of happiness; it is much nearer; it is within the four walls of one's cottage itself. It being childish, if not impossible, to attempt to represent on the stage the unexplored depths of our inner being, we might take this discovery of the Blue Bird within the cottage to symbolise even the Maeterlinckian creed that the secret of happiness is to be found within man's own self. But the conclusion of the play, and its sequel *The Betrothal*, we shall see below, render that view impossible.

An attempt has been made above to interpret *The Blue Bird* from the point of view of symbolism; but, as was stated at the outset, it is possible to enjoy the play as a story only, as a work of pure art, a creation of pure beauty, without any symbolic significance. Throughout the play there is a rich appeal to our sense of beauty through colour and light. The thick fog of the Land of Memory dispersing at the beginning and gradually re-forming at the end of the scene; the dream-garden in the Palace of Night with its thousands and millions of fairy-like blue birds hovering among stars and planets; the graveyard slowly transforming itself into a sort of fairy-like nuptial garden over which rise the first rays of the dawn; the galley with its white and gold sails passing slowly away from its moorings in the quay of dawn and disappearing in the distance, while the voices of unborn children in the galley mingle with an extremely distant song of gladness and expectation—the song of the mothers coming out to meet them; these scenes make a supreme appeal to our sense of beauty; and if, as this world of beauty gradually unfolds itself, a good story is at the same time told, there is a work of art that all would enjoy apart from any symbolic implication. In fact, the symbolic cast of the play may have been an accident that sprang from the artistic handling of a fairy tale originally perhaps meant for children. That the play, at least in one of its aspects, is of the nature of a fairy tale meant for children is too clear a fact to require much proof. The conception of the framework of the story as a journey taken in search of a rarity is borrowed from folk-tales where kings and queens frequently fall seriously ill and adventurous princes go out and travel over hills and dales and across rivers and seas in search of impossible remedies. Fairy Bérylune, whose nose and chin meet and who gets angry every now and then without any reasonable ground, is a familiar figure of popular stories. The magic hat and diamond with which Tyltyl is equipped on the eve of his journey are only some of those magic accessories of fairy tales which work miracles in a moment to the eternal delight of children; and the costumes of almost all the human characters are those of characters in Perrault's and Grimm's popular tales. Lastly, the share of action assigned to children in the play is too prominent to escape notice. The hero himself is a child assisted by his little sister. The happinesses of home all appear as little children dancing and singing to their heart's content. The future belongs to children and the play ends in a happy note of loving union between two child souls.

(2) *The Betrothal, or, The Blue Bird Chooses.*

The secret of the happiness of man, Maeterlinck repeatedly tells us in his Essays, is to be found within his own self. But this view of what may be called the spiritual self-sufficiency of man is to be taken with some reservation when he is regarded in relation to society. Society is based on love and love is the most essential factor of the happiness of man as a social being. In an ideal state of things every individual ought to find love in every other individual; but, as a matter of fact, love for a particular individual manifests itself in varying degrees in various members of society so that, in some cases, it crosses even the border of neutrality and becomes positive hatred. Accordingly it becomes incumbent on a man, for purposes of social life, to find out where, in what particular individual, he will get love in its strongest and best form. The problem of a man's social existence thus becomes, very largely, a problem of selection: out of those souls with whom he comes into contact he is to ascertain which one will throw in its lot with his and help to play the part that he is to play as a connecting link between the past and the future. This drawing together of what we may call binary souls in the firmament of love is given as the sequel to man's search after the secret of happiness pictured in *The Blue Bird.*

As in *The Blue Bird*, the old hero Tyltyl goes out in search of the secret of happiness ; but the secret is no longer a mystery hidden in the depths of the unknown. The secret is now taken to be love and the hero's task is to select the truest and best embodiment thereof. This selection does not depend, as very often it is supposed to depend, on one's own liking only. Other factors count and to ignore them means disaster. "The great choice which is to decide the happiness of two human beings first and of many others after that" cannot be the business of one man alone. So when our old acquaintance Fairy Bérylune says to Tyltyl, "Don't distress yourself ; its not your affair ; it's not you who'll choose......," Tyltyl is bewildered and asks, "Not I who'll choose?......" The Fairy firmly answers, "Why, no, it doesn't concern you......You must first of all learn what is wanted by those on whom you depend." When a man selects his bride, he may think that he is the only one agent in this act of selection ; but, as a matter of fact, this act is determined by a number of forces, past and future, as much as by his own self. His ancestors, as also his unborn children and grand-children and those future generations that are to be born of them, have, all of them, some voice in the selection of the bride for one who stands as a link between the generations of the past and of the future. We have already referred to Maeterlinck's belief that those whom we call dead are never really dead ; they live in us as we live in them. In the present drama we are shown that the unborn exist in us, as we say, dead. A man is thus the meeting ground of generations past and future. When, therefore, he selects his bride, his ancestors are at the same time selecting their great-grand-daughter-in-law and his descendants are selecting their great-grandmother. The selection is not a simple, isolated act but a composite one, the resultant effect of forces past, present, and future.

Tyltyl's ancestors are dramatically exhibited as living high on the rocks and the unborn children as inhabiting the depths of space beyond the great veil of the Milky Way. To reach them Tyltyl has to make a most arduous journey, but this journey is all an allusion. The ancestors and the children all live within him and consequently the journey to reach them must also be confined within himself. Light points out to Tyltyl, "We seem to be taking a great journey: that is an illusion; we are not going outside yourself and all our adventures are happening within you.....:(Act III, Sc. i). And again, when Tyltyl asks her, "Where we are ?" she answers, "Near to the stars and yet within yourself" (Act IV, Sc. i). The ancestors, by themselves, are unable to effect a complete selection, some of them going altogether wrong. The rich ancestor, who lives within Tyltyl as a passion for wealth, confidently speaks for Rosarelle, the Mayor's daughter; the drunken ancestor, continuing it may be as a dormant desire for drinking, is in favour of Roselle, the wine-selling inn-keeper's daughter; and the murderer-ancestor still lingering as a faint and feeble murderous propensity would fain select the butcher's daughter Belline. The hints offered by these ancestors are misleading hints which, if followed in life would only lead to grief. The Great Peasant, the Great Mendicant, and the Great Ancestor who "represent all that is best" in Tyltyl—the first contributing his sturdy manhood, the second his intellectual vigour and spirituality, and the third that common, fundamental humanity which furnishes the basis for all. intellectual and spiritual growth and excellence—give a correct direction. They point to the figure, still a featureless, expressionless, white phantom, that is to be the Joy of his life, though they fail to identify it beyond doubt.

The ancestors failing to identify the bride, Tyltyl repairs to the abode of the unborn children. The children's knowledge of their great, common mother varies in proportion to their distance on the line of descent from her. The youngest of these unborn children, who is to be the first and eldest amongst the born, detects her without the slightest hesitation and his selection tallies with that of the ancestors. The bride is found to be no other than Neighbour Berlingot's little daughter Joy (now no longer little, but a maiden on the verge of womanhood) to whom Tyltyl gave his own turtle-dove that turned out to be the Blue Bird of his search. The recognition of his true love has the effect of a revelation on Tyltyl. " How long had you loved me? " he asks in surprise, and Joy answers, " Ever since I first saw you, when you gave me the Blue Bird." " So have I, so have I, but I had forgotten........."

The two souls are thus drawn together by the Blue Bird. He loved her and she loved him when he gave her the Blue Bird. (The Blue Bird is love, love that has its fruition in marriage.) It is the Blue Bird that chooses man's life's partner and determines the course of happiness for him. The Blue Bird is the secret of happiness not of man as an isolated individual but of man and woman together forming a social unit. The Blue Bird is a turtle-dove not without reason. It is a bird which, of all birds, is noted for soft cooing and affection for mate and young.[1] The significance now becomes clear of Tyltyl's remark at the end of *The*

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[1] The entire family of the turtle-dove is not uniformly blue, nor is any particular species entirely blue. The following particulars may be noted in this connexion :—

The American Turtle-dove (or Carolina Pigeon, *Columba Carolinensis*) ;.........the voice of love, of faithful connubial affection, for which the whole family of doves are so celebrated and, among them all, none more deservingly so than the species now before us......The turtle-dove is twelve inches long, and seventeen inches in extent; bill, black; eye, of a glossy blackness, surrounded with a pale greenish, *blue* skin ; crown, upper part of the neck and wings, a fine silky slate *blue* ;.........

(*American Ornithology ; or The Natural History of the Birds of the United States*, by Alexander Wilson and Prince Charles Lucian Bonaparte, 1876, Vol. II, pp. 187, 189.)

Blue Bird: "Don't cry. I will catch him for you......We need him *for our happiness, later on.*"

The Betrothal is a sequel to *The Blue Bird*; but both as an interpretation of life and as a work of dramatic art it falls far short of the excellence of the earlier play. In fact, *The Betrothal* has the effect of dislodging *The Blue Bird* from a place of glory which the latter play would have retained, were it allowed to remain faithful to the theme with which it apparently starts, *viz.*, the search after the secret of happiness *and things*, the secret of happiness, too, not in its narrowed form of social happiness, but happiness of man as a pilgrim of eternity standing upon the 'bank and shoal of time,' the great seeker after truth, a Promethean figure exposed to the assault of a thousand dark forces. That theme has a cosmic grandeur and a mystic appeal that the two plays, taken together, lack. That grandeur and appeal would have been possible if *The Betrothal* were not written and if *The Blue Bird* ended at the point where the dove escapes and flies away or, at least, the last sentence ('We need him for our happiness, later on') were omitted. Even when the kingdoms of the past, the present, and the future, and of the living and the dead have been ransacked, the great secret should remain a secret still, wrapped in mystery. But when the secret is identified with married love and the search after the secret of happiness and things leads to a search after a bride, the effect produced is one of anticlimax. The selection of a bride, however important it may be from the social point of view, cannot compare, in dignity as a theme, with the eternal quest of the human heart for the hitherto undiscovered thing that will solve the riddle of man's existence and happiness on earth.

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* The European Turtle-dove (*Columba turtar*) : A brown mantle, spotted with brown, the neck *bluish*, with a spot on each side, variegated black and white. It is the smallest of the European wild Pigeons.........

(*The Animal Kingdom*, by Baron Cuvier, 1854, p. 231.)

The Turtle-dove or Turtle (*Turtur*, a genus of columbidæ) :.........a native of almost all the warmer parts of the Old world, a summer visitant of the south of Europe and of England .....The tail is long.......the crown of the head *bluish*......a black patch on each side of the neck .....

(*Chambers's Cyclopaedia*, 1874, Vol. IX, p. 599.)

The emphasis on the colour blue is, perhaps, not to be accounted for by a mere fact of natural history. This colour, in the present plays, has been used to symbolise the future : everything in the kingdom of the future is blue. The hitherto undetected secret of happiness, therefore, if it is to be symbolised by any colour, is best symbolised by blue. Blue, as an ecclesiastical colour, is 'the symbol of Heaven' (Sidney Heath, *Romance of Symbolism*, 1909, p. 216). By virtue of this association it may be aptly used of anything supremely spiritual in character. Lastly, considerations of stage-effect may have to some extent decided the selection of the colour : on a stage flooded with light and varied colours, a small bird, to be effectively visible to the audience, should be either blue or black. Black and deep blue contrast better with a lighted back ground than any other colour, not even red excepted; but of the two, black must be ruled out because of its association with evil.

JNANENDRANATH CHAUDHURY

LIFE BEHIND THE PERSIAN LATTICES

It is very difficult for a foreigner to investigate and give a true picture of the domestic life of the Persian Khanoums (ladies). But I was lucky to have been accepted as a paying guest in a noble family of moderate means. In Persia it is rather next to impossible to get attached to a respectable family. Paying-guest system is unknown there. As I was more closely connected than an ordinary traveller with a family, I hope my statement would not be lacking in justification. I found the ladies awfully busy in their household affairs, co-operating with one another without any bitterness or ill-feeling. They not only cook their meals but wash and iron the family clothes with their own hands. They are of energetic habits. Some of them know how to play on Viyālūn (from French Vialon), and Tar (stringed instrument). Besides a fair amount of education, needle and embroidery works are good assets to practically every Persian lady. She is so very useful to her husband that he has nothing to think of home. A small percentage of women sometimes drink liquors. They always keep themselves busy in some thing or other. They are quite serviceable and a great source of happiness to their husbands. They are orthodox in their prayers, overscrupulous and rigid in religious observances. Many of them are superstitious too, ever burning the rue to escape the bad effects of evil sight and regularly (at night before they go to bed) chanting some words and clapping hands in order that insects or reptiles may not sting or bite any member of the house while asleep. I think the custom of burning rue is a very ancient one in Persia. The ancient poet Hanzaleh of Badghais has referred to this burning of rue by the Persians :—

یارم سپند اگر چه بر آتش همي فكند
از بهر چشم تا نرسد مرورا گزند
اورا سپند و مجمر نايد همي بكار
با روی همچو آتش و با خال چون سپند

> "My sweet-heart rue-seed on the fire threw
> For fear of harm the evil eye might do
> Rue-seed and fire she needs not, with a face
> As bright as fire, a mole as dark as rue."
>
> *(Tr. by E. G. Browne.)*

Unlike the ladies of India, Persian ladies are quite healthy, free and liberal. In fact women are healthier than men. A lady in all up-to-date fashions and luxuries is seen walking freely along the streets and travelling along by buses considerably packed up with men. She feels no hesitation in going to men-tailors for her fancy dresses. She also proves herself quite helpful to her husband by marketing the daily necessities of home.

In summer Teheran is a warm place. The dress of a Persian lady is highly fashionable consisting of a chemise and a gown. She sometimes, after the French style, wears a necklace and a valuable tiny gold watch on her delicate wrist. These Khanoums (ladies) are blindly adopting the Western fashion in all their delicacies and exuberance, at the cost of their poor husbands labouring hard till their foreheads sweat. The economic condition of the country is sure to be out of the frying-pan into fire by the indiscreet prodigality of the fair sex. Unless this growing luxury of the Persian ladies is nipped in the bud now, an age of total demoralisation is bound to usher in and the noble constructive works done by H. M. Reza Shah shall be hampered. Persia is now in the making. The Persian ladies should shoulder the cause of advancement of the country. Pages of history bear testimony to the fact that the integrity and greatness of a nation very much depends on its womenfolk. The infidel women of Arabia in the memorable battle of Uhud carrying foodstuffs and water followed the combatants to the battle-field to inspire them with courage, spirit and hope by their extemporised verses chanted in sweet melody. Joan of Arc of historic fame inspired, by her heroism, the French to drive the English out of Orleans and enabled Charles to be proclaimed king at Rheims. During the Russo-Japanese War when Japan fell short of ropes, the Japanese ladies clipped their long hair off and offered it to be used in place of rope. Are the Persian ladies in any way inferior to these women? Have they not national enthusiasm in them? Do they not like that the Persians may become a mighty nation? They should know that the blind adoption of Western fashions at the present moment is quite detrimental to the advancement of their country. It would rather lead the country to ruin than to progress.

In Persia female education is in good progress. It is only due to the fact that the women have renounced Purdah (seclusion) and have withdrawn their veil. All the girls go to school on foot and schools have no vehicles to carry the pupils. A good percentage of women know French or English besides their mother tongue. I am very glad to learn that the Persian Government is taking keen interest in female education. Only in Teheran there are about 25 Government schools for girls. All these Madrassahs are *majjāni* (free). Besides these Government schools there are about an equal number of national schools for girls (Madāris-i-Millī-i-Neswān) where nominal charges are made. All these schools are packed with pupils. Education is imparted for eleven years in these schools to complete Dowrah-i-Dowum Mutawassateh, the highest examination held in Persia. Special care has been taken in the formation of their curricula. Needlework, sewing, hygiene and house-keeping have been introduced in their courses.

The number of women is approximately double that of men. They, like men, enjoy full liberty in their movements and actions but no franchise has up till now been granted to them. They can neither stand nor can they vote for the election to the Baladieh (Municipality) or Parleman (from French Parlement, *i.e.*, Parliament).

MOHAMMAD ISHAQUE

Reviews

Life and Experiences of a Bengali Chemist. Prafulla Chandra Ray. Chuckervertty, Chatterjee & Co., Ltd. Calcutta, 1932. Price Rs. 5.

It is a matter for congratulation that the public have been taken into confidence about the life-story of a distinguished chemist, social worker, educationalist and thinker of modern Bengal of the rank of Acharyya Prafulla Chandra. Acharyya Ray's life has been all along an open book before us ; his hours have been devoted to the service of Science and India ; without family encumbrances, he has time and again taken up the national burden, and manfully shouldered it. The reader would be sure of getting something new as he opens the pages of the autobiography, the life-history of a man whose time was given equally to abstract study and humanitarian service. Scattered along, we find that there are materials for a nineteenth century history of Bengal, which are both interesting and instructive; this lends an additional interest to the book.

The main incidents in the life have been given in the first part; the second dwells upon educational, industrial, economic and social matters concerning Bengal, matters which have received Acharyya Ray's most careful consideration, so that these thoughts also constitute a part of his life—one is tempted to say—and the more substantial part, the inner aspect. Whatever he writes comes from his heart, and as a result of experience and observation ; none of his remarks may be allowed to pass without their general soundness being admitted.

The few slips that we have come across in the whole of the book we commend to the publishers for rectification in the next edition; *Raja Rudrapratapa* for Raja Pratap Rudra (p. 135), Tennyson's *Lotus-Eaters* for *Lotos-Eaters* (p. 138), (though Oxford Concise Dictionary recognises the latter) and the omission of the name of the author's father from the body of the book and its relegation only to the foot-note and the index. The book has been otherwise fairly printed and published, and may well be placed by the side of such excellent biographies as *Ram Tanu Lahiri O Tatkalin Vanga Samaj*, Sir Surendra Nath Banerjea's *A Nation in Making* and Bepin Chandra Pal's *Life and Experiences*, which are all of abiding interest to the student of modern Bengali mind. The book records the life and thought of the Bengali mind in its very best form.

PRIYARANJAN SEN

Some Bengal Villages—Edited by Prof. N. C. Bhattacharyya and L. A. Natesan. Published by the University of Calcutta. 1932, pp. 225.

This is an interesting Economic Survey of the village problems of present-day Bengal by the intelligent students of the Scottish Church College at the suggestion of the talented editors who have taken pains to frame a Questionnaire and present the garnered material in the form of readable essays. Though it aims primarily at unfolding the economic problems alone it embraces the wider socio-economico-political problems and organisation of the modern villages. Modern dynamic life is a tangled skein and the separation of pure economic material from that of the politico-social one is indeed impossible. The editors realise this and make due provision for discussing the character and nature of the village administration even.

Population problems and urban emigration, and the problems resulting therefrom are given the first place. The standard of living is distinctly a socio-economic problem and the means to raise the standard by economic improvement, improved diet, agricultural progress, intellectual achievement, enlightened social advancement, changed psychological outlook and the forsaking of vicious sanitary habits and religious rites occupy a prominent place. "Back to the village" is the insistent cry of all reformers though it ought to have been stated more accurately as "Back to the modernised village."

Lacking a Provincial Board of Economic Enquiry and finding Mr. Jack's excellent survey of Faridpur rather out of date the editors were compelled to undertake this study of "Rural Economy" in right earnest. We wish the essays had been more numerous for "a veritable mine of living facts and first-hand information" would indeed have been available to the student of agricultural economics.

As other Provinces were making great strides in the matter of village surveys Bengal was seriously lagging behind though occasionally certain districts have been made the subject of intensive study by distinguished authors. Barring Dr. Panandikar's *Wealth and Welfare of the Bengal Delta* there has been a remarkable dearth of systematic attempts in the study of rural economic life of the province as a whole. Agricultural Bengal with its teeming population amounting to roughly 50 millions can thrive well on the prosperity of agriculture which ought to be thoroughly rationalised. Agricultural education, improved agricultural outfit making possible intensive agriculture, economic holdings, commercialised agricultural economy, improved animal husbandry, improved irrigational facilities, subsidiary industrial or quasi-industrial pursuits, superior marketing organisation, and cheap and rapid means of transportation would augment agricultural output. The primary problem is that of increased production and better distribution. As the Indian industrial commission stated long ago a diversified life is essential and for that a prosperous agricultural peasantry is needed.

Collective effort—that of the people as well as the Government—is needed to transform the decaying village organisation. For example, the problem of the much-dreaded water-hyacinth pest can be solved by the untiring efforts of both the Government and the people alone. As an example of the economic wastage ensuing out of this pest it might be stated that "the entire rice crop stands to be ruined as a result of vast floating masses of hyacinth."

An estimate of the comparative prosperity of the people would have been far more valuable and this ought to be taken up as early as possible. Mr. G. F. Shirras has something to remark on this interesting topic. Is Bengal after all the second wealthiest province of India? Another topical subject on which much information is needed is the taxable capacity of the province. Rightly or wrongly the popular view says that incidence in taxation has reached its utmost limit in Bengal. How far is this true? Such other vexed topics could have been inductively studied during the course of compilation of the raw material of the essays. A more careful editing is needed for there are apparent inconsistencies in some of the essays. Lest our remark might be misconstrued a few examples are mentioned. On p. 72 it is stated that "Widows... never add to the income of the house but rather form a drag to the healthful progress of the family as of the village." On p. 81 it is stated that widows serve in other families in exchange for food and clothing. Clearly then they are not a drag on the family. On p. 127 it is stated that "even the lower classes are using gold ornaments, whereas in the past gold ornaments were generally worn only by the well-to-do classes alone.".........On p. 131 it is mentioned that most of the middle class people resort to loans to preserve their higher standard of living." "About 125 families are in debt." Some sort of reconciliation could and ought to have been made when such conflicting data appear before the reading public.

On p. 136 the use of trinkets and other goods of ephemeral value is spoken of as a rise in the standard of living of the villages. There is indeed a very lax use of this nebulous expression "the standard of living." On p. 139, Goila in Backerganj is described as a village with a population of 15,000 people. No Census authority has so far described this big aggregate of population as a village. Any conglomeration of people living in a selected area and numbering 3,000 in all is considered as living in a town.

The socio-economico-culture outfit of the Nepali village could be safely compared with that of the Bengali ryots.

We advise the general public to understand the real implications of our village economic problems and a refashioning of the same cannot be intelligently done and a new order cannot arise if a clear and comprehensive solution is not arranged. This survey affords an intelligent guide in the above direction. We advise the students of other Colleges to undertake similar studies and furnish us with accurate data so that a correct adjustment can be made in the old economic life of the Bengal villages.

B. Ramachandra Rau

The Permanent Settlement in Bengal, by Sachin Sen, M.A., B.L. Published by M.C. Sarkar and Sons, Calcutta. Price one Rupee, pp. 47.

The author aims to throw light on the complexities of the different land problems of Bengal. In this brochure he aims at removing certain popular misconceptions about the permanent settlement in Bengal. Where distinguished and well-known writers of the stamp of Dr. Paranjpye hold the opinion that Bengal can solve all her financial ills by the unsettlement of the permanent settlement alone and hold the view that she deserves no mercy at the hands of sister provinces or the Central Government in any scheme of financial readjustment, it is high time that the children of Bengal wake up and expose the hollowness of the above prejudicial opinion.

It is not mere journalism that one comes across in these different pages. Though the journalistic experience of the author helped him in clarifying his ideas and expressing them in a crisp style, still the author quotes economic statistics from reliable sources to prove that (1) landlords do not intercept large profit, (2) the cultivating classes of Bengal are not worse off than that of other provinces, (3) that landlords do not and cannot act arbitrarily thanks to the legislative enactments, (4) that Goverment do not stand to lose as a result of fixing land revenue, (5) that permanent settlement should not be unsettled for it would be nothing short of sheer blunder and grave injustice.

There are indeed many rent-receivers but the average income of every land-lord is something like Rs. 6 per annum. There are roughly 200

Zemindars alone in the landholders' electorate who possess incomes of Rs. 12,000 a year. The general indebtedness of the landlords, and the disintegrating tendency due to the law of inheritance prove that landlords are not rolling in wealth. A comparative statement of rent-receivers and other facts of the Ryotwari areas would have been more informative. The truth is that too many are depending on land and the average income cannot but be low as it has to be spread over a series of claimants.

The land system does not condemn the ryots to economic bondage. Basing his statistics on information provided by the recent Bengal Banking Enquiry Committee he proves that per capita agricultural income is Rs. 90. If expenditure were to be deducted a net balance of Rs. 6 per head remains. The cultivator is rendered unhappy as a result of other factors (see p. 13) such as density of population, smallness of agricultural holding and fragmentation of the same, defective agricultural organistion and equipment, poor animal husbandry, lack of good subsidiary occupations, defective marketing of the crops and absence of sympathetic credit agencies.

The successive legislative enactments of 1859, 1885 and 1928 have conferred "a charter of rights on the tenants" (under-ryots including). The arbitrary action of the landlord is impossible.

While admitting that land revenue in Bengal has lost *elasticity* he contends that it has gained certainty. In times of acute depression even this certainty is bound to disappear. This can be evidenced by sales of landed estates for failure to pay *kist*. On p. 39 he quotes the Bengal Land Revenue Administration Report which says that the State could secure only 56·10% of the current demand from its estates while the collection from Zemindars was 90%. The ease, cheapness and simplicity of collecting land revenue are no less fundamental attractions of the P. R. Settlement.

The social hierarchy of landlords, middlemen and ryots could be rudely shaken if the P. S. were to be disturbed. Vast unemployment would ensue if the landlords' agents were to be dismissed as a result of any change in the land revenue system of the province. It would be causing grave injustice for the landlords have made agriculture a "paying profession." He cites the well-known verdict of R. C. Dutta in favour of his contention.

In his concluding remarks he points out that no revision of the land system is needed but other ameliorative measures—social, economic, political—are needed to enrich the people of the province. He sums up his dissertation by quoting H. E. Sir John Anderson's statement that "the collecting of full amount of land revenue would have been impossible if the P. R. Settlement had been unsettled."

As a bold and up-to-date defence of the permanent settlement of land revenue, the brochure ought to receive wide praise and great circulation not only in Bengal but in the rest of India.

B. RAMACHANDRA RAU

Elements of Co-ordinate Geometry—By J. M. Child, B.A., B.Sc. Macmillan & Co., Ltd. London, 1933. pp. xi and 468.

It is purely a text-book on Co-ordinate Geometry, divided into four parts. The first two parts deal with the elementary principles applied to the study of the properties of straight lines and curves of the second degree, which are generally to be found in all text-books on the subject. The third part opens with a discussion of the line and the points at infinity and their relationship with the foci of conics. The last part contains an elementary discussion on the homogeneous co-ordinates.

The book contains some more advanced topics than are found in many elementary text-books and has been written painstakingly with a view to establish, as stated by the author, that Algebraic Geometry is an independent branch by itself and so far the author seems to have attained considerable success. The selection of topics and the arrangement adopted are good. The chapter of plotting statistics is a useful addition and will appeal to teachers as very timely. The text contains a wealth of materials and numerous good figures. The chapter on Miscellaneous Methods and the large number of well selected examples make the book extremely useful to the student. There are several features of the book which make it all the more useful, *e.g.*, the convention for the sign of a straight line is satisfactorily explained ; tangents and gradients are discussed from an arithmetical standpoint, a correct interpretation of the homogeneous Cartesian Co-ordinates is used to explain the meaning of the equation of the tangent in the differential form. To the reviewer it seems that however successful the author might be in his attempt at showing that Co-ordinate Geometry is really a powerful analytical weapon of attack, the processes and proofs given at times seem to be laborious and the object could be easily achieved by other less complicated methods. The get-up of the book is good.

S. M. G.

Phrases and Idioms from Shakespeare. Brahmeswar Bhattacharyya, M.A., B.L. The Book Company, Ltd. 1932. Price Rs. 2.

The compiler, Mr. Bhattacharyya, has attempted to select charming and instructive expressions from his reading of Shakespeare, and presents them in a handy form for the benefit of Indian students. Some of these are followed by Bengali renderings explanatory in nature, and the value of the whole is set off by notes from Abbott's Grammar given at the end in the form of an appendix. Mr. Bhattacharyya has taken great pains to make the book a success. If it leads to a study of Shakespeare in the original, it will have done the students of English literature a distinct service.

Priyaranjan Sen

Ourselves.

THE LATE MR. JAGADANANDA ROY.

It is with deep regret that we have heard of the death of Mr. Jagadananda Roy, on Sunday, the 25th June last. Mr. Roy was connected with the educational work of Dr. Rabindranath Tagore at Santiniketan almost from its inception. He was a gifted and inspiring teacher and earned for himself the spontaneous respect and affection of generations of students. But there is a more weighty reason why his name will long be remembered in literary circles in Bengal. He belonged to that limited band of enthusiastic Bengali scholars, who engaged themselves in the task of popularising different branches of science through the medium of the Bengali language. He was a writer of a large number of books which had won for him a well-deserved reputation. The University had recently appointed him a member of a Committee for the purpose of drawing up a scheme for the development of scientific literature written in Bengali; and it is a matter of deep regret that Mr. Roy's services will no longer be available for the completion of this work. His death is a loss not only to the institution which he had served with loyalty and devotion but also to the cause of Bengali literature itself. We offer our sincere condolences to the members of the bereaved family.

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DR. HIRALAL HALDAR.

The Council of Post-Graduate Teaching in Arts has unanimously elected Dr. Hiralal Haldar, M.A., Ph.D., as its President for the session 1933-34. Dr. Haldar has just retired from the service of the University, after having served as a

University teacher in the Department of Philosophy with great ability and distinction for more than twenty years. His association with the Post-Graduate Department would have ceased if the Senate had not elected him as one of its representatives on the Post-Graduate Council. His election as President has given genuine satisfaction to his numerous friends and admirers. We rejoice to think that the affairs of the Post-Graduate Department in Arts will continue to be watched by one who combines in him the qualities of a distinguished teacher and administrator, and has all along been a fearless champion of the interests of this Department.

* * *

BIRTH-DAY HONOURS.

The Birth-day Honours list includes the names of three members of the University who in their respective spheres of activity have rendered useful and distinguished work. The Knighthood conferred upon the veteran Principal of the Carmichael Medical College is a recognition which was long overdue. Sir Kedarnath Das has richly deserved this honour by reason not only of the pre-eminent position which he holds in his own profession but also of the solid constructive work which he has done in the building up of a first rate non-official Medical College in this great city. Sir Kedarnath is one of the senior members of the Senate and the Syndicate and has for several years been Dean of the Faculty of Medicine.

Lt.-Col. W. L. Harnett, who has been made a C.I.E., is a distinguished member of the Indian Medical Service and a teacher of repute at the Calcutta Medical College. He has also for some time been connected with the University as a Fellow and has taken a keen interest in the deliberations of the Faculty of Medicine.

Mr. Narendranath Sen, M.A., B.Sc., our popular Controller of Examinations, has been made a Rai Bahadur. Mr. Sen is one of the seniormost Officers of the University and has shown considerable ability in the discharge of his arduous duties. He has for the last three months been officiating as Registrar in addition to his own duties.

We offer our cordial congratulations to the recipients of the honours.

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A BEQUEST FOR FEMALE EDUCATION.

Our readers must be aware of the welcome news that the University will shortly receive another princely donation from the estate of a distinguished citizen of ours who died only a few months ago. This is the outcome of the provision left in his Will by the late Rai Bahadur Viharilal Mitra to the effect that the University would receive from his estate an annual donation of Rs. 48,000 for the promotion of female education amongst Hindus in Bengal. In addition to this, the University is the residuary legatee under the Will. In the event of certain contingencies taking place, the University will also receive for the same purpose the balance of the income of the estate at the end of each year.

We should at the outset pay a tribute to the memory of the illustrious donor, who did not give an opportunity to his countrymen to convey their feelings of gratitude to him personally. Rai Bahadur Viharilal Mitra belonged to that group of silent benefactors who do not hesitate to help others by their generosity but who never care to advertise their acts of benevolence. He was himself a person of scholarly habits and those who came into his contact always regarded him as a true promoter of culture and knowledge. It is indeed gratifying that the University of Calcutta still occupies a warm place in the hearts of the wealthy sons of Bengal who are not slow to recognise the immense influence which it can wield in furtherance of the truest interests of this great province.

A large and representative Committee has been appointed by the Syndicate to draw up a suitable scheme for giving effect to the wishes of the Testator. The Committee includes two distinguished Bengali ladies, Lady Bose and Mrs. P. K. Roy. We have no doubt the Committee will greatly benefit by the special knowledge of these two members. It would perpaps be desirable for the Committee also to invite suggestions from those bodies and organisations which are specially interested in the furtherance of female education in this province.

We shall refer in our next issue to some aspects of the problem of future control of female education in Bengal. In the meantime if any of our readers desires to offer any suggestions in connection with this matter, he or she is welcome to do so and may write to the Registrar of the University directly.

* * *

UNIVERSITY EXAMINATION RESULTS.

This year the results of the different University examinations have been published very early. It is expected that the University and the college classes will begin to work regularly by the end of July.

We give below a short summary of the results for the different examinations. We are indeed glad to find that in some of the subjects at the B.A. Examination, girl students have achieved brillant results.

B.A. Examination.

2,952 candidates were registered for this examination of whom 2,795 actually appeared. 1,812 Candidates passed the examination of whom 20 obtained First Class Honours in different subjects, 285 secured Second Class Honours, 162 passed with Distinction and 1,345 in the Pass Course. The per centage of passes in Calcutta colleges is 63·7, and in *Mofussil* colleges 66·7, the total being 65·15 as against 61·2 last year.

Three girl candidates obtained First Class Honours, one stood first in English, the other in Persian, and the third in French.

B.Sc. Examination.

868 candidates were registered for this examination of whom 837 actually appeared. 497 candidates passed the examination of whom 11 obtained First Class Honours in different subjects, 81 secured Second Class Honours, 100 passed with Distinction and 305 in the Pass Course. The percentage of passes in Calcutta Colleges is 60·3, and in *Mofussil* colleges 58·2, the total being 59·6 as against 63·7 last year.

I.A. Examination.

4,187 candidates were registered for this examination of whom 4,028 actually appeared. 2,437 candidates passed the examination of whom 950 were placed in the First Division, 1,250 in the Second Division and 237 in the Third Division. The percentage of passes in Calcutta colleges is 61·2, and in *Mofussil* colleges 60·2, the total being 60·6 as against 54 per cent. last year.

I.Sc. Examination.

3,725 candidates were registered of whom 3,604 actually appeared. 1,923 candidates passed the examination of whom 702 passed in the First Division, 966 in the Second Division, and 255 in the Third Division. The percentage of passes in Calcutta colleges is 50·7, and in *Mofussil* colleges 58·3 the total being 53·9 as against 47·5 last year.

Matriculation Examination.

20,841 candidates were registered for the examination of whom 20,650 actually appeared. 13,590 passed the examination of whom 4,838 were placed in the First Division, 6,877 in the

Second Division and 1,875 in the Third Division. The percentage of passes in Calcutta schools is 69·7, in the *Mofussil* schools 64·4, the total being 66 per cent. as against 65·7 last year.

B. Com. Examination.

183 candidates were registered for this examination of whom 176 actually appeared. 90 candidates passed the examination of whom 4 were placed in the First Division and the rest in the Second Division. The percentage of passes is 51·1 as against 50·7 last year.

L. T. Examination.

15 candidates were registered for this examination and none was absent. 14 candidates passed of whom 8 were placed in the First Division and the rest in the Second.

B. T. Examination.

89 candidates were registered for this examination of whom 1 was absent. 61 candidates passed the examination of whom 12 were placed in the First division and the rest in the Second. The percentage of passes was 69·3 as against 87·0 last year.

D. P. H. Examination, Part I.

23 candidates were registered for this examination of whom none was absent. All the candidates came out successful.

D. P. H. Examination, Part II.

4 candidates were registered for this examination of whom none was absent. All the candidates came out successful.

* * *

DATES FOR NEXT D. P. H. EXAMINATIONS.

The commencing dates for the next D. P. H. Examinations in Parts I and II have been fixed as follows :—

Part I of the Examination	...	24th August, 1933.
Part II of the Examination	...	4th September, 1933.

* * *

Deutsche Akademie INDIA INSTITUTE.

The India Institute of the *Deutsche Akademie* whose object is to promote cultural relations and friendly understanding between Germany and India announces the award of six new scholarships for the academic year 1933-34 to the following Indian graduates who are to carry on higher studies in various German Universities and Institutes :—

1. Mr. B. N. Sharma, M.B., B.Sc. (*Lucknow Medical College*).
2. Mr. B. K. Palit, M.Sc., M.D. (*Chicago Hospital*).
3. Mr. H. D. Mookerjee (*Benares Hindu University*).
4. Mr. S. N. Sanyal, M.B. (*Calcutta University*).
5. Mr. N. G. Chokkanna, M.Sc. (*Indian Institute of Science, Bangalore*),
6. Mr. S. Hariharan, M.A., M.Sc. (*Madras University*).

The Institute also reports that during the last Semester the following Indian scholars of the India Institute of the *Deutsche Akademie* have successfully passed their Doctor's examination :—

Miss Dr. Moitreyee Bose, M.B. (*Calcutta*).
Mr. J. C. Gupta, M.B. (*Calcutta*).
Mr. B. M. Sengupta, M.B. (*Calcutta*).

"We wish to remind the prospective Indian Students," writes the Secretary in his Report, "who wish to visit our country that Germany has been passing through a National socialistic Revolution, with the least possible disturbance.

Germany seeks as before cultural contacts with other countries, especially with the people of India. However, it should not be forgotten that present-day Germany does not welcome alien Communists and those who are anxious to meddle with Germany's internal and international politics, in a way which may be detrimental to her national interest. We hope that the work of Indo-German cultural co-operation will not only continue undisturbed but be strengthened, and we shall continue to do our best with the hope of co-operation from cultural leaders of India."

* * *

UNIVERSITY INSPECTOR OF HOSTELS AND MESSES.

Mr. R. O. Raha, M.A., B.L., Barrister-at-Law, has been appointed University Inspector of Hostels and Messes in place of Mr. Sudhanath Mukherjee who has been promoted to the office of Assistant Registrar. Mr. Raha was for a long time connected with the Y. M. C. A. For more than three years he was the Educational Secretary at the Indian Students' Hostel of the Y. M. C. A. in London. He has had a long and varied experience of students' life generally and hostel management and organisation in particular. We extend to him a hearty welcome and we trust that with his active co-operation it will be possible for the University to devise a scheme for improvements in the hostel life of Calcutta students.

* * *

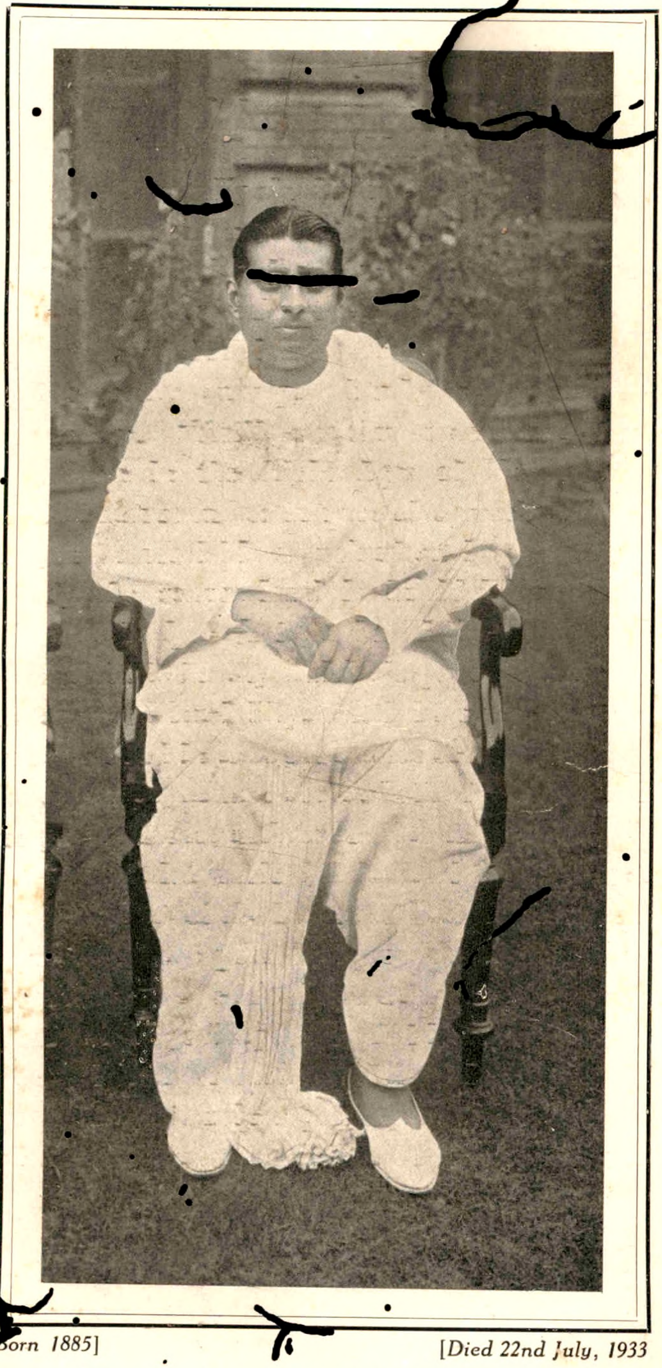
AFFILIATION.

With effect from the session 1933-34 the following colleges have been granted extension of affiliation in the subjects mentioned against each :

1. Anandamohan College, Mymensingh.	Civics (I. A.)

2.	Asutosh College, Bhowanipur.	Bengali as Second Language for female candidates (I.A.) and History (B.A. Honours).
3.	Wesleyan College, Bankura—	Civics (I.A.)
4.	Victoria College, Comilla—	Philosophy, Economics and Mathematics (B.A. Honours).
5.	Edward College, Pabna ...	Civics (I.A.)
6.	Bagerhat College ...	Civics (I.A.)
7.	P.K. College, Contai ...	Civics (I.A.)

Sanction has also been accorded for the establishment of two new colleges, both affiliated up to the Intermediate standard. One is Victoria School at Kurseong, the other is Scottish Mission College at Kalimpong.



Born 1885] [Died 22nd July, 1933

THE LATE MR. J. M. SEN-GUPTA

STUDENTS' P.G.A COMMON ROOM

THE CALCUTTA REVIEW

AUGUST, 1933

HINDU SCULPTURE

——*By* ANANDA K. COOMARSWAMY

Museum of Fine Arts, Boston.

HINDU sculpture, like as its principles may be to those of archaic Greek or Romanesque, has little or nothing in common with late classical or post-Renaissance European art. The Hindu sculptor is not a social personality; he does not choose his themes; his productions are neither useless (" Fine Art ") nor meaningless (" Decorative Art "); he never exhibits himself; his work is "exhibited" only when set up in the place for which it was made; he is not interested in technique (as distinguished from application), but only in skill; his work is always intelligible to those who are his patrons. The Hindu sculptor does not work from "life," but from mental images deliberately and consciously evoked in concentration on a given theme; the conception of an idea in the actual presence of an objective model may not be impossible, but is inevitably hindered, " for this purpose you must not extend the dianoetic power outwardly." Elements of visual origin are necessarily present in the idiom, but the construction is not "organic," for it was never contemplated that the work should be made as if to function biologically. Stylistic sequences, as now charted by the

Kunsthistoriker, cannot be described in terms of more or less observation of Nature but only in terms of energy or realisation, presuming in any case that the iconography is correct. Nor are the most profound themes necessarily expressed by anthropomorphic forms: theriomorphic, vegetable, or geometric formulæ may be equally significant.

The subject matter, canonically prescribed (that means, by authority, as was also the case with Christian art), is metaphysical: that is to say that the themes to be expressed in abstract terms are not individual appearances, not "effects," but types of operative energy, whereby appearances become just what they are. "Art" was thus understood, just as it was by the schoolmen in the Light Ages of Europe, to mean "the imitation of nature in her manner of operation."

The first essential in a work of art is reason or intelligibility. Only the conventional is intelligible: what is merely recognizable, is *ipso facto* unintelligible, as unintellectual as is the eye's intrinsic faculty which simply reflects a patchwork of colored areas. Plausibility, carried far enough, can deceive an animal; as an end in itself, it cannot be called a human value, for the work of man, as man, is the formation of ideas. And with respect to art for art's sake "some persons, for example, do something with their hands whilst thinking of something else. The actions of the insane and confused are of this kind" (Maimonides). Or again "Expressions not determined by ends beyond themselves can only be compared to the utterances of a mad man" (*Sāhitya-Darpaṇa*). Art is not an end but a means, *viz.*, the "right determination of the things to be made," *recta ratio factibilium*, Sanskrit *pramāṇa*. When we call a work of art "formless," we mean that it is not a work of art, but devoid of an intrinsic logic.

In other words, what is essential here is the form, or art in the artist, which is the model that he imitates in wood or stone to the best of his ability. This form must be taken for granted as the cause of the becoming of the tangible and perishable work of art; it cannot be made an object of aesthetic criticism. The artist has no property in this idea or form; he has only to realise or apprehend an image that is equally accessible to other men, all that is specifically his being that manipulative skill which he is expected to employ when he proceeds to embody the intelligible form in sensible material. The resulting "work of art," the embodiment of an image, tangibly extended in space, is thought of as a piece of psychological apparatus (Sanskrit, *yantra*) such that the spectator, guided by its indications, may in his turn realise within himself the form or image embodied in it: that recreation of the art that was in the artist, our modern "criticism" rightly understood, will be successful in proportion to the spectator's own ability and energy. This recreation and realisation of the form accomplishes not merely the immediate psychological end toward which the work was ordered, but, in so far as it involves a self-forgetful self-identification with the contemplated form, constitutes what is defined in India as aesthetic experience, *rasāsvādana*, which experience is altogether independent of the theme, whatever this may have been.

It is entirely possible to own, identify, and date examples of Hindu sculpture, or to be charmed or annoyed by their aesthetic surfaces: all which amounts to nothing more than the satisfaction of a curiosity or the enjoyment of a new sensation. It is also possible to be seduced and influenced by an exotic style, so that we imitate it more or less deliberately; producing a caricature, just as in the case of archaism. Equally naive is the belief that certain modern types of stylisation are akin to those of Asiatic art: as though a calculated method could be compared to the traditional idiom in which a given content found inevitable expression. To think that form can be evoked by the manipulation of substance according to a given recipe betrays the sentimentality of our improper education: fetishists at heart, we still conceive of plastic art as something to be seen, of music as something to be heard, forgetting that "sculpture" is not a piece of stone, but our endorsement of its form, the art in the artist.

Hindu art is intrinsically Indian: thought of as a model to be imitated, it can only delude or elude the modern craftsman. Its significance depends, not on our taste, but on our understanding. Our understanding should convince us that before we can aspire to be artists, we must first learn how to think and what to think of. I repeat, that the aim of man, as man, is the formation of ideas: whereas our day and generation of sculptors, neglecting all thought and all reflection on ideas, considers as their task the cultivation of the sense of touch, they only think and reason about government and love.

"Once upon a time we were in possession of such a thing as our own mind in India. It was living. It thought, it felt, it expressed itself. It was receptive as well as productive. That this mind could be of any use in the process, or in the end, of our education was overlooked by our modern educational dispensation. We are provided with buildings and books and other magnificent burdens calculated to suppress our mind. The latter was treated like a library-shelf solidly made of wood to be loaded with leather-bound volumes of second-hand information. In consequence, it has lost its own colour and character, and has borrowed polish from the carpenter's shop. All this has cost us money, and also our finer ideas, while our intellectual vacancy has been crammed with what is described in official reports as Education. In fact, we have bought our spectacles at the expense of our eyesight."

—*Rabindranath Tagore*

PERPLEXITIES OF THE AMERICAN PEACEMAKERS

——*By* R. E. Wolseley,
Illinois, U. S. A.

THERE is in the United States an increasingly powerful peace movement. The mere fact that the nationalistic journals and organizations are making so much ado about American pacifists is something of an indication that the peace movement is important enough to earn attention.

In times of peace, of course, propaganda against war goes on apace, with little to hinder if except the imprecations of the super-patriots. The American Department of Justice, except in unusual cases, pays little heed. Not so, however, when the guns are booming, when stories of the enemy cutting off childrens' hands and bombing art museums are sent by the propaganda mills to every newspaper, and when a thoroughly bloody battle is on to save the property of the owning minority. Some of the pacifists decide to fight a war to end war, others succumb to the patriotic tallyho, and a scattering few go to jail for their principles and suffer more physically, at least, than if they had entered service.

It takes more courage to be a pacifist in the United States than not to be. The common application of this belief has it that in time of war only a strong mind, conscience, and purpose can withstand the plea to rid the earth of the tyrant across the seas, to protect one's fatherland against an invader, to do one's bit, to save humanity from destruction. Only an even stronger mind, conscience, and purpose can be adamant when neighbours, relatives, even one's own family, business associates, the government operatives, and old friends talk about one being "yellow," a "slacker," and a "traitor." It takes courage of a different sort, a bolstered, mass-spirit courage, all things considered, to respond to the roll of drums, the adulation promised the hero, the power of the uniform, and the glory of fighting for one's country in an old tradition. With all this is the persistent and strange belief that we are going to escape the enemy bullet or that the battle will be over as soon as we near the scene. In other words, most of us can follow the mob, but few of us can oppose it.

The war time peacemaker has, by all odds, one of the hardest jobs man must face in his few years on earth. But the peace time pacifist has his troubles, also, and it is with his position in society, particularly American life, that we are chiefly concerned here.

The present situation in the States is an excellent example of the perplexity in which the American peacemaker finds himself. But just what is that situation ?

Chiefly through the churches, but likewise from other than religious sources, there has grown up in the United States in recent years a potent sentiment against war. Merely listing the dozens of anti-war organizations is only a superficial bit of evidence, although it is unfair to omit mention of the War Resisters' League, Peace Patriots, the National Council for the Prevention of War, the World Peace Commission, the Carnegie Endowment for International Peace, the Women's International League for Peace and Freedom, the Fellowship of Reconciliation, the League for Industrial Democracy, the Federal Council of Churches of Christ in America, the Committee on Militarism in Education, to name but a few of the more prominent American groups.

Many women's organizations, with the logical and characteristic exception of such orders as the Daughters of the American Revolution and the Woman Patriot, Inc., have put their strength behind the peace movement in the States, as they have throughout the world. The men, given less to crusading in these matters, are not idle, however, as the work for peace of Rotary International indicates. Openly taking a stand against war we have many leaders of American thought, such as Raymond Fosdick, Nicholas Murray Butler, Jane Addams, Harry Elmer Barnes, Kirby Page, Harry Emerson Fosdick, Ernest F. Tittle, John Dewey, Stuart Chase, Frank B. Kellogg, Sherwood Eddy, Norman Thomas, John Haynes Holmes, John Nevin Sayre, Paul H. Douglas, E. Merrill Root, George Albert Coe, Reinhold Neibuhr, Carrie Chapman Catt, Refus M. Jones, Oswald Garrison Villard, Upton Sinclair, George Soule, and Robert Morss Lovett.

Even youth is taking a positive position (through such organizations as the Green International and the Christian Social Action Movement) and quite logically so. Hundreds of young men and women are banding for gatherings to be held in the States throughout the year, at which the war and peace question is thrashed out, usually with an increase in adherents to the pacifist side.

The peace movement has reached such magnitude that millions of signatures of American citizens were sent to the disarmament conference at Geneva, in what turned out to be a vain attempt to gain serious consideration of the armament problems of the world.

When the two quadrennial political circuses were held at Chicago recently, the representatives of the peacemakers in America urged the delegates to include drastic statements on war and peace in their platforms. How successful they were may be judged by a glance at the Republican and Democratic documents, if either scraps of paper are in evidence anywhere. Yet these men and women were not howled down as traitors because they recommended that Uncle Sam should take the lead in disarmament. They may have been considered deluded idealists, but they were treated with the same tolerance as the modern gangster, verily a tribute, and an indication of the strength of peace sentiment.

The picture would hardly be complete without noting the attention that the subject gains in the press. The majority of the religious periodicals help in the crusade for peace, the most notable including *The World Tomorrow, The Christian Century, World Unity,* and *The Churchman.* There is a number of important general magazines, either openly fighting for a peace program or permitting intelligent discussion of the problem in many issues. The secular press, especially such reactionary sheets as *The Chicago Tribune* and *The New York Sun,* is in general unsympathetic, but the American press has ever been in the rear in social movements. Unlike the dodo bird, however, the subject of war and peace is a live one.

Many colleges, and large numbers of college teachers, lend support to the peace movement. At least one of the minor political parties leans considerably toward pacifism. This is the Socialist Party, whose war stand is remembered with pride by its members, specially those who remained faithful to it despite the war hysteria. It has taken a more courageous stand than either of the major parties would dream of taking unless the rest of the world led the way. This is explained by the fact that the Socialists, being not only realistic, have everything to gain and little to lose whereas the Republican and Democratic parties are already discredited in the eyes of many voters, and believe that any sort of experiment with social progress might lead to even worse difficulties.

Thus we see a strong peace movement in America, backed by the churches, in part by the colleges and universities, by some political parties, and by many responsible and respectable citizens of all ages. And now we come to the dilemma of these peacemakers. It can best be appreciated now that we have obtained some historical perspective.

The American peace patriot of to-day is not, as was the case years ago when pacifism was the province of Quakers, religious fanatics, radicals and the so-called "cowards," an extraordinary or abnormal being. The various shades of pacifists, from the Tolstoyan type who refuses to take part in any war or any sort of violent action, to the sort who believes a war of defense is legitimate, are found in all classes of American life. Roughly, however the pacifists to-day are in either the wealthy class, which has been reached by the clergy and the educational facilities of the day as well as through its opportunities to travel and learn from other countries that may be far in advance of its own; the middle class, which likewise is reached by the preacher and teacher as well as by the radio lecturer and which is learning because it has been paying for the recent wars in taxes for more armaments and the staggering debts incurred by past wars; or in the intelligent laboring and skilled worker class, which is reached by the labor and workers' political organizations whose programs oppose war (except possibly class war) as well as by some of the other afore-mentioned disseminators of the pacifist message.

These solid citizens have, many of them, done some thinking on the matter of war and peace. The secretaries and other leaders of the organizations setting the pace in the crusade for a warless world have also, of necessity, done even more cogitating. And this thinking has brought many of them (and is destined to bring many more later on) to the place where they realize that their ideal can be achieved not by coaxing statesmen of various nations to sign paper agreements to avoid fighting but by making some fundamental changes in the economic structure which will make wars as unnecessary and as futile as feuds between neighbors on the same street.

The cure for war, they have learned, is not the scrapping of battleships, abandonment of powder plants and arsenals and armories and naval coaling stations, curtailing of the construction of war planes and tanks and big guns, or even the banishing of all spears or beating them into plowshares. With our modern industrial efficiency most nations can build the implements of war in short order. Nor is it enough to say that the cure for war is the will to peace. Not that the will to peace will not help abolish war. It will. To say so is merely an enunciation which leaves unanswered the vital question. How is the world to be given the will to peace?

Further investigation into the causes and cures of war reveals, inevitably, that modern conflicts rarely are fought for the announced ideal. Democracy, instead of having been saved by the victorious nations who were fighting for it, is passing speedily out of our hands. Dictatorships in Russia, Germany, Italy, Chili, Japan, Hungary, Poland, and Cuba, to name the best known instances, provide little evidence of the growth of democracy as a result of the war to save it. The calls, from some quarters, for a dictatorship in the United States, supposedly the stronghold of democracy in the western world, are hardly encouraging to believers in the republican form of government.

The Yankee peacemaker, therefore, with study soon ascertains why wars are fought. Revisionist historians, confessing capitalists, research workers, ex-soldiers, and economists have disillusioned us about the causes of many, and particularly of specific wars. One research worker is prepared to reveal, ere long, the definite relationship between the falling off of the shipbuilding industry in the United States and other countries and the demand which followed for an increased naval defense. Propagandist activities against disarmament by the firms which employed William B. Shearer are now old stories but significant none the less.

Such revelations lead the true peacemaker to the realization that it is business which seem to want wars. But why does business want war? The answer, he finds after further investigation, is that business must make a profit. But why, he asks, especially if he is not himself a business man, is the wholesale murder of men and women profitable ?

War, he learns, opens markets and according to its outcome redistributes markets. Business is based on competition and needs these markets. In as much as unethical methods of competition have been allowed to flourish, it is not surprising that our economic order permits nations to go to battle over nitrate fields, Manchurian resources, and strategic points in the fishing industry. The most successful competition is frequently based on the greatest and most ruthless use of anti-social methods.

War, some of the peacemakers have realized, is inseparable from the price or profit system which is the life blood of competitive business. So long as men must fight a terrific battle for gain they will resort to any tactic or technique, even to the staging of a war such as was practised by Messrs. Hearst and Pulitzer in 1898. So long as one nation covets the foods, resources, or territory of another, so long as those desirables are used for the great profit of the relatively few, war is inevitable. Why? Because nations, like individuals, are not at the high stage of development where they will give outright to others or share with others the moneys, mines, or square miles of territory that are now a source of trouble.

Some changes, then, must be made in the economic system which underlies war and usually is the source of war.

This, the peacemaker decides reluctantly, seems to be the case. He studies the changes necessary. He inspects the historic proposals—economic, social, and political—shuddering at socialism and communism, becoming mildly interested in such super-capitalism as fascism, or, possibly, feeling that a properly administered individualistic system, such as our present capitalism, is the way out. The conclusion of a great many of the peacemakers in this dilemma is however, that a co-operative commonwealth is, instead of a competitive society, the only solution. The files of the national office of the Socialist Party of America at Chicago will reveal the large number of ministers, rabbis, rectors, pastors, and even Catholic priests who are flocking to membership in that organization or at least supporting it with votes and money. It is logical. The churchmen are often pacifists—therefore radical on that question at least—and they translate their radicalism about war and peace to the social, economic, and political spheres as the only sufficiently drastic course of action to satisfy their ideals. The support that not only church officers and church workers are giving to radical economic proposals but that is coming also from social workers, educators, lawyers, and other professional classes is frightening the firm believers in economics as it is followed to-day. Not only are radical political parties gaining (there were more than 100,000 Communist, 907,000 Socialist votes in the States in the 1932 election) but so is the co-operative movement, particularly the consumers' co-operative, and such semi-radical organizations as the League for Independent Political Action.

Because they find, on the one hand, a discredited, planless and inefficient economic system with cyclical depression and periodic wars and, on the other, an unpopular, largely untried economic order based on high ideals, many of the pacifists are perplexed, unhappy, and discouraged. The knowledge that disarmament is not the great and only goal of the peacemaker between nations is disillusioning. It would be comparatively easy to achieve that and have peace reign for ever after. But an even far greater task is asked of the pacifists now—he must repudiate the economic, social, and political system with which he has grown up and upon which, possibly, he has become prosperous. He must align himself with the social and political radical—and being pacifist he must cling to the Socialists, or their equivalent, because they believe in revolution without war, rather than to the Communists, whose tactics and techniques dismiss them from consideration by the consistent pacifist—and more than ever incur the hate, disdain, and persecution which the radical always has suffered.

The situation will become less acute, the opprobrium will decrease as the American pacifist who turns social radical becomes less and less alone in his community. Until the brotherhood becomes large enough in a nation of 120,000,000 souls, however, it will go hard with these peacemakers. Like the early Christians, they will be persecuted for their behavior and beliefs. But we can only hope that, like the early Christians, they will survive the ordeal. They must succeed, as their whole movement must succeed, for without such success the continued evolution of man may become impossible.

THE NEW ITALY

—*By* DR. TARAKNATH DAS, PH.D.
Munich, Germany.

I

ONE cannot get a true estimate of new Italy, unless he is able to visualise the panorama of the history of the Italian people for the last two thousand and five hundred years or longer. The new Italy is a phase of rejuvenation of a great people who have played the most conspicuous part in the evolution of the people of the Western world in its cultural, social, political and economic life. Without minimising the contributions of various Western nations in the fields of art, religion, science, commerce and government, one may rightly say that the Italian people have contributed more than their share in furthering the cause of human progress. If the world is deprived of the achievements of the Italian people in the fields of painting, or music, or architecture, the civilised world will then undoubtedly be the poorer. Christianity owes its origin to the Jewish people and yet the organised religion of Christianity with the Roman Catholic Church, which has made a tremendous contribution in the process of evolution of humanity, is the product of Roman ideas of organization. In the field of positive and applied sciences the people of Germany, Great Britain, France, the United States and other nations have made significant contributions, during the last three centuries; yet it cannot be denied that great Italian scholars of the Middle Ages were many in respects the pioneers. When one studies the history of world commerce and shipping, one realises that the Mediterranean was once an Italian Sea; the commerce of the world between the East and the West was directed by the businessmen of Genoa and Venice. The very discovery of America by Columbus is one of the exploits of the Italian mariners.

Even the British navigators to the North American continent owe a debt to the Italian mariners who settled in England and the "Cabots" of New England States (especially, Boston) are descendants of Italian mariners. Needless to say that in the field of Government—of city states, republics, empires—all the nations of the West have learnt much from Italy.

In many respects, the place of Italy in the West is similar to the position of India in the East. There is not a country in the East which has not been influenced by Indian ideals and achievements and similarly there is not a land in the West which is not indebted to the people of Italy. Just as in the past glories and greatness of India lies the root of the future of Greater India, similarly in the heritage of the glories of the Italian people the New Italy has her foundations.

II

The New Italy has passed through three distinct periods—the Italy of Mazzini, Garibaldi, Cavour and Victor Emmanuel, working for Italian Independence and Unity; then came the period of consolidation through participation in World Politics and internal development. This era ended with the World War. Then came the era of Fascist Italy, conscious of her Imperial destiny and asserting her position of a new leader in the world. It is not necessary for one to be an adherent of Facism to recognise that Italy, under the leadership of Signor Mussolini and with the loyal co-operation of his co-workers and the majority of the nation, has assumed the rôle of leadership in World Politics. The best evidence of this fact is that the much heralded Four Power Pact, which has brought new hopes of peace (at least for the coming ten years) in the war-torn Europe, is a contribution of Fascist Italy. It originated with Signor Mussolini; it was discussed in Rome where the Prime Minister and Foreign Minister of the mighty British Empire went to consult Il Duce. It has been signed at Rome. In one way Rome has taken precedence over Geneva in devising this new instrument of international co-operation towards peace, through readjustment of questions involving conflicting interests of Great Powers. In matters of world peace, disarmament and re-alignment of powers, Rome, the Eternal City, is playing her new rôle.

It may not be out of place to say a few words about some of the cardinal principles of Italian Foreign Policy which is based upon the ideal of "sacred egoism of a great people." To be sure, one will find the details of Italian policy in the speeches of Signor Mussolini, and the proceedings of various international conferences. However, it may be mentioned that the present foreign policy of Italy has continuity in the form of (*a*) securing international support to throw off the foreign yoke, (*b*) entering into such alliances—such as Triple Alliances—as enhanced Italian prestige and Power in World Politics, (*c*) fighting such wars which enabled Italy to gain greater power and to expand—Italo-Turkish War, Italian participation in the World War against the Central Powers—and (*d*) winning greater victories through peace and assertion of the right of the Italian people.

III

With the signing of the Four Power Pact, it is finally established that no important question involving great powers of Europe can be settled without an agreement with Italy. In the meantime Italy has become a dominating factor in the Balkans, through Italian expansion in Albania, extension of Italian influence in Hungary, Bulgaria and even in Austria as well as Germany. Fascist Italy has established close political and economic relations with Soviet Russia.

Ancient Rome had her African Empire and Fascist Italy is exerting her best to consolidate the existing Italian Empire in Africa and to acquire greater influence in various regions of this continent. Fascist Italy, under the leadership of Signor Mussolini, has checked Italian immigration to foreign countries;

and at the same time it is encouraging Italian colonisation in Africa. Fascist Italy demands that Italians settled in French possessions in Africa should retain their Italian citizenship, and this is one of the causes of misunderstanding between France and Italy in Africa. The nature of importance placed in the idea of extension of Italian influence in Africa, can be well understood from the fact that the Italian King has not only visited various parts of Italian Empire in Africa, but went to Egypt where Italian influence is not in considerable.

Italy entered the World War on the side of the *Entente* group of powers, because she was promised by a secret treaty that she would not only be able to annex certain parts of Austrian territory adjoining Northern Italy, but she would also be given a portion of Turkish territory in the Asia Minor. The Powers did not fulfil the promise of conceding certain parts of Turkish territory to Italy. This was one of the causes of Italian dissatisfaction to the Versailles Treaty. However, it is to the credit of Fascist Italy that, instead of encroaching upon any part of Turkish territory, Signor Mussolini has befriended Mustapha Kemal Pasha and used his influence in bringing about reconciliation between Turkey and Greece. Italy took the initiative to sign a " non-aggression pact " with Turkey which has strengthened the position of the Turkish Government in World politics. Therefore, Italian influence in Turkey politically, economically and commercially is increasing. It is also evident that Fascist Italy has extended its support in more ways than one to the government of Persia under Shah Riza. Persian confidence in Fascist Italy is evident from the fact that the Persian Government has sent a large number of students to Italy to master various branches of national defence. Italian commerce, and Italian political influence are also growing in Persia. Signor Mussolini showed his sincere sympathy for the progressive idealism of the late King Aman-ullah of Afghanistan who is now living in Rome, as an exile.

IV

Italian interest in India has a history of centuries. This interest has been intensified and wisely directed by Signor Mussolini. It may be mentioned that it was under the Fascist *regimé* the Indian scientists and scholars—Bose, Raman, Saha, Sarkar, Nag, Dasgupta, and others—were given full recognition. Signor Mussolini, realising the significance of India in the world, sent eminent Italian Indologists—Professors Formichi and Tucci—to Santiniketan and other culture centres of India to establish personal contact with Indian cultural leaders. It was through Signor Mussolini's interest that a library of Italian literature was presented to Dr. Rabindranath Tagore for his University. Let this be also recorded that Dr. Tagore was invited by the Italian Government and honored in the most befitting manner. Since then Prof. Tucci aided by the Italian authorities has carried on several expeditions in Nepal and Tibet. While Italian leaders are active in establishing cultural contact with India, Italian business-leaders have done their share in promoting Indo-Italian commercial relations, through the expansion of Italian shipping and export trade.

It is a vital factor of Italian foreign policy that Italy must not incur hostility of Great Britain; yet Signor Mussolini and Fascist Italy pursue an independent policy regarding better understanding between India and Italy. Italy recognises the world significance of the struggle for Indian Freedom. During the visit of Mahatma Gandhi to continental countries after the Second Round Table Conference held in London, none of the Governments of European countries (fearing the possibility of incurring displeasure of the British Foreign Office) officially took recognition of the visit of Mahatma Gandhi, except the Government of Signor Mussolini. Leaders of Fascist Italy have taken special care to come in contact with Indian leaders passing through Italy. This is evident from the cordial attention extended to Pandit Madan Mohan Malavya as well as to

Subhaschandra Bose and others. Lest there be any misunderstanding, I wish to make it clear that Fascist Italy is not hostile to Indian national aspirations. They feel that to be on friendly terms with Britain does not imply hostility to India. On the contrary, promotion of Indo-Italian friendship is consistent with Italian policy of promoting better understanding between Italy and all great peoples.

V

It will be of great interest to the Indian public and also to the peoples of the Far East that with the approval of Signor Mussolini, a society has been established in Rome to promote closer relations between the peoples of the Far East and India on the one side and those of Italy on the other. The name of this society is *Institute per l'Asia Media ed Estrema,* and its headquarters are in the University of Rome. Most influential persons of Italian public life and commerce are directly interested in the success of this society. His Excellency Senator Gentile is the President of this organisation; and he is ably assisted by Prof. Tucci, Barone Ricciardi (Member of the Italian Parliament) and others.

It is most gratifying that Italian efforts to promote cultural co-operation with India have been reciprocated by some of the Indian educators, especially Prof. Benoykumar Sarkar and Dr. Kalidas Nag of Calcutta University. However the most significant event in Indo-Italian relations is the establishment of Hindusthan Association of Italy. It has come into existence through the efforts of Indian students who are studying in Italian Universities and getting practical training in Italian factories. They realise that India should do her share in promoting Indo-Italian friendship.

It was my good fortune to participate in the inaugural meeting of the Hindusthan Association of Italy which was held in Hotel Elyaee, Rome, on the 25th February, 1933, and in which many Italian statesmen and educators and social leaders were present, while others sent their messages of support. I wish to mention the names of few persons who, representing various walks of Italian life, were present on the occasion :—H. E. De Francisi (Minister of Justice) and Donna de Francisci, H. E. Arrigo Solmi (Under-Secretary for National Education, who responded to the address of welcome), H. E. Brodrere (Vice-President of the Italian Parliament), Donna Ermina Gentile (wife of the ex-Minister of Education), His Excellency Prof. Tucci and Donna Tucci, Count and Countessa Romanelli. Several members of the Italian Parliament—Barone Ricciardi, Gray, Benni, Tassinari, and others ; many prominent educators—Prof. Vacca, and others ; and prominent journalists—Dr. Puccio, Dr. Caprile, Dr. Malgeri, and others were also present.

New Italy has risen to her present position through the supreme efforts of her leaders and people by increasing their national efficiency. Young India, seeking the ways for Freedom, National Consolidation and National Expansion, can learn much from New Italy. It is to be hoped that far-sighted Indian leaders will make systematic and determined effort to co-operate with the leaders of Italy, to bring about closer cultural co-operation and better understanding between the great peoples of Italy and India.

> "Humanity, where it is living, is guided by inner ideals; but where it is a dead organisation it becomes impervious to them. Its building process is only an external process, and in its response to the moral guidance it has to pass through obstacles that are gross, and non-plastic."
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> —*Rabindranath Tagore*

ZOOLOGICAL GEOGRAPHY OF INDIA*

———DR. BAINI PRASHAD, D. SC.
Director, Zoological Survey of India.

PROBABLY no country on the face of the earth has a richer or more varied fauna than India, and the study of the problems connected with the origin and relationships of the various elements in this fauna has attracted naturalists from very early times. The lakes, the river systems with their extensive deltaic and estuarine areas and the backwaters of India offer the most favourable conditions for the study of the origin of fresh-water and land animals from marine forms, while the oceans and seas along the coasts and the extensive coral reefs have as rich a marine fauna as any other region of the globe. The rapids of the higher reaches of the rivers offer extraordinary examples in the adaptations of different classes of animals to their peculiar habitat, while in the vast continental area of India all kinds of environments from the palaearctic or even Alpine to the tropical and even the desert areas are equally well represented. The last, but not the least, important factors of interest from the point of Zoo-geographical study are the discontinuous and very peculiar distributions of some animals, both Vertebrates and Invertebrates, and the unravelling of the causes underlying these distributions is indeed a very fascinating study.

The limits for the area, which is included within the limits of India from a Zoo-geographic point of view, were admirably defined by Blandford, one of our most distinguished Geologists and Zoo-geographers, as consisting "of the dependencies of India with the addition of Ceylon, which although British, is not under the Indian Government. Within the limit thus defined are comprised the whole of India proper and the Himalayas, the Punjab, Sind, Baluchistan, all the Kashmir territorries with Gilgit, Ladak, etc., Nepal, Sikkim, Bhutan and other Cis-Himalayan States, Assam, the countries between Assam and Burma, such as the Garo, Khasi and the Naga Hills and Manipur, the whole of Burma with Karenni, and of course Tenasserim and the Mergui Archipelago, and lastly the Andaman and Nicobar Islands ;" with this we have also to include the Laccadive and Maldive Islands, which are not only under the Indian Government but the Fauna of which shows very distinct affinities with that of the Indian area. The total area of India is very large, roughly, 1,800,000 square miles, and it will be presumptuous to claim that we are, by any means, fully acquainted with all the forms of animal life which inhabit this vast region, still one would not be far wrong in saying that we are to-day fairly well informed about the main features, and in many cases, even the details of this fauna.

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* Lecture delivered on the 22nd May, 1933, before the Academy of Arts and Sciences, Calcutta, (at 210, Bowbazar Street) by Dr. Baini Prashad, D.Sc., Director, Zoological Survey of India.

The limits of India, as defined above, fall mainly within the Oriental Region of Wallace or the Eastern Palaeotropical Region of some authors. Probably, however, as Blanford suggested, the best name for the region, owing to Oriental having been used by the Botanists earlier for South-western Asia and Persia, is Indo-Malay, as employed by Elwes for Birds. This name also is a purely tentative one, and the classification cannot be said to be entirely satisfactory as practically the whole of the Western Frontier Province and the greater part of the Punjab, and the Western Himalayan area to the western limit of Nepal with Gilgit and Ladak are undoubtedly to be included in the Holarctic or the Palaearctic Region rather than the Indo-Malay. Similarly parts of the Indo-Gangetic Plain are also more closely related to the Western Frontier territory than to the rest of Indo-Malayan area. These conclusions of Blanford regarding the main division were based on the distribution of the Vertebrates, but the distribution of the Invertebrates, so far as it is known, has also confirmed these conclusions, at least in the main points.

The division of this vast area into subregions owing to the heterogeneous nature of the faunas of different areas is not an easy task. The affinities of the faunas of the different areas are very complicated and probably the best course under the circumstances is to take physiographical rather than zoo-geographical tracts as the basis for the consideration of the fauna of different parts. In this connection it will be out of place to consider here shortly the history of the various attempts that have been made by previous workers for subdividing the Indian area into regions. Jerdon taking the Birds and Gunther the Reptiles, as the bases for their conclusions, divided India into several subregions, but their subdivisions were based mainly on the geographical units rather than on the available zoological data. Blanford basing his scheme on the distribution of the Land Mollusca divided India into four areas or subprovinces as he called them: 1. Hindustan from the Himalayas to the Nerbudda, 2. Decan from the Nerbudda to the Krishna and bounded on the east by a north and a south line a little east of Nagpur, 3. Bengal east of the latter, extending south of the Godavari, and 4. Madras south of Krishna with Northern Ceylon. Elwes who considered India with Malay Peninsula as a single unit for Birds, divided into three sub-regions:—1. Himalayan or Himalo-Chinese, 2. Indian, and 3. Malay. Wallace from a general consideration of the distribution of all the groups of animals divided the Oriental region into:—1. Hindustan or the Indian subregion consisting of the whole of the Peninsula from the foot of the Himalayas on the north to somewhere near Serингapatam on the south-east and Goa on the south-west, 2. Ceylon and South India, 3. Himalayan or Indo-Chinese subregion comprising the Himalayas as far west as Kashmir from the base to an elevation of 9,000-10,000 feet, and the countries east of the Bay of Bengal, Assam, Burma, Southern

China, Siam and Cochin China, and 4. Indo-Malaya or the Malayan subregion consisting of the Malaya Peninsula and the Archipelago. Kobelt basing his conclusions mainly on the distribution of the Molluscs divided it into :—(1) The north-western area of the Indus Plateau limited in the south-east by a boundary running almost in line with the Arrawali mountain range. (2) The greater part of the Peninsula in the south bounded by a line from Goa on the west to Madras on the east, on the north-west by the Arrawali range and including almost the greater part of the Gangetic shed ; the latter bordered on the north by the Himalayan chain and on the east by a line running from the eastern border of Nepal to a little to the west of Calcutta, and (4) The Basin of the Brahmaputra including a part of Bengal, the whole of Assam and the hill areas of the Garos, Nagas, etc., and bounded on the east by a line running from Cape Negrais along the Arrakan Yomas and then running further east along the Irrawaddy river to Tibet. He did not consider Burma and Tennaserim in his account. Sharpe from the distribution of the Birds divided the Indian region into :—1. Indian Peninsular subregion, 2. Indo-Malay subregion, 3. Indo-Chinese subregion, 4. Himalo-Malayan subregion, and 5. Himalo-Chinese subregion. Blanford in the Introduction to the Mammalia in the "Fauna of British India" divided the region into six subregions :—1. Tibetan, 2. Himalayan, 3. Indian, 4. Malabar or Ceylonese, 5. Burmese, and 6. South Tennasserim. Newton and Gadow treating of Birds and W. L. Sclater considering the Mammals, followed Wallace, but united his Indian and Ceylonese regions into a single unit. Blanford in his classical work on the Distribution of the Vertebrates of India, divided the whole area into 5 subdivisions :—1. The Indo-Gangetic Plain, 2. The Indian Peninsula, 3. Ceylon, 4. The Himalayas, and 5. Assam and Burma, and further subdivided these into 19 tracts. Alcock taking the fresh-water Crabs as the basis for his work divided India into 6 territories :—1. The Western Frontier territory, 2. Western Himalayan territory

3. North-eastern Frontier or Eastern Himalayan or Eastern sub-Himalayan territory, 4. Burma-Malay territory, 5. Peninsular territory, and 6. Indo-Gangetic Plain. Annandale found that the distribution of the fresh-water Sponges and Polyzoa confirmed Alcock's conclusions, but it was necessary fo divide the Peninsular territory into (*a*) the main area consisting of the Peninsula east of Western Ghats and (*b*) Malabar Zone including the Western Ghats from Taptee River to Cape Comorin and eastwards to the sea ; and also found it necessary to consider Ceylon as a separate territory. Stephenson in considering the Geographical Distribution of the Oligochaeta found that in addition to the territories recognised by Annandale it was necessary to separate the narrow southern end of the peninsula below the level of Goa and south of the fifteenth parallel from the eastern to the western shore as a distinct region. Christophers found that for the Anopheline mosquitoes it was necessary to divide India into 6 areas :—1. Trans-Indus area, 2. Indo-Gangetic area, 3. Peninsular area, 4. Malabar and Ceylon, 5. Assam and Burma, and 6. Himalayan area. Recently taking into consideration the results of systematic work on various groups, I suggested the following scheme :—

Subregions :—1. Western Frontier Territory including Baluchistan, the North-Western Frontier Province and the greater part of the Punjab. 2. The Himalayas consisting of the Upper Indus Valley with Ladak, Gilgit, etc., the Western Himalayas from Hazara to the western limit of Nepal, and the Eastern Himalayas from the limit of the Western Himalayas to the Mishmi Hills above the Assam Valley. 3. Assam and Burma comprising the greater part of the Lower Brahmaputra Drainage System and the Burmese territory including Tenasserim. 4. The Gangetic Plain to the east of Delhi, and including the whole of the United Provinces, Bengal, and parts of Assam up to the base of the Assam Hills, together with the plain of the Brahmaputra as far as Goalpara and including Cachar, Sylhet and the plains of Tipperah. 5. Peninsular

India, with the Malabar zone as a very distinct subdivision, and Ceylon.

A comparison of the faunas of the different tracts enumerated above shows that while the Western Frontier territory including the Indus Basin, the higher reaches of the Himalayas and South Tenasserim do not belong to the Indo-Malay Region, the remainder of the area can be grouped into two main divisions for which Gadow's divisional names—Cisgangetic and Transgangetic—originally suggested for areas of distribution of Birds—are available and were used, for the fauna of the Indian area as a whole, by Blanford. The Cisgangetic area includes the whole of the Peninsula with Ceylon and the greater part of the Gangetic Plain. The Transgangetic area comprises Burma except South Tenasserim, Assam, and the forest areas of the Himalayas in the Indian Territory and extends further to the south-east to include South China, Siam, Tonkin and Cochin-China.

The fauna of the Western Frontier territory including the Indus Basin and the Tibetan tract with the upper reaches of the Himalayas is entirely that of the Central Asiatic type, and represents the south-eastern extension of the Holarctic or Palaearctic Realm A fair number of Indo-Malayan types have also migrated into this territory from the east and south, but these are easily distinguished and are of no value for assigning the territory its proper zoological position.

In the Cisgangetic region a peculiar admixture of different faunas seems to have taken place. In main characteristics the fauna of this region differs from that of the Transgangetic partly in the absence of numerous Eastern Types, and partly by the presence of two other distinct constituents, which form, especially in the forests, the majority of the animal population of the area. One of these constituents to which Blanford gave the appropriate name—The Aryan (Faunal element)—consists of certain genera of mammals, birds and reptiles. The typical genera of this Aryan Fauna are, for the most part, represented in the tropics of

Africa at the present day, but do not occur in Western Asia or Northern Africa. There are, however, many other forms associated with the first named in Peninsular India, which either range into Western Asia or are represented there by allied species of the same genera. Both of these groups of genera are well represented in the Pliocene Siwalik Fauna of the Himalayan foothills, and it appears probable that most of them are descended from animals which appeared in India, so far as we know at present, in the Pliocene period ; a few however, may be later migrants. On the whole this Aryan element is subtropical rather than tropical, and best developed in parts where the rainfall is moderate. Several of its most conspicuous and characteristic members, such as the Antelope and Nilgai, are not found in the extreme south of India or in Ceylon, and they are inhabitants of grassy and bush-covered plains with scattered trees, not of dense forests and bamboo jungle in which Gaur and the Indian Elephant flourish. The second constituent of this fauna is the Indo-Malayan or the oriental element. It is more diffused and much more richly represented in the tropical damp forests of Malabar and Ceylon than in the drier parts of the Peninsula. This diffusion of the Indo-Malayan element renders it probable that it is an older inhabitant than the Aryan element mentioned already, but it is also probable that it is an immigrant and not an indigenous element, for it is only an impoverished representative of the typical Oriental life found in the countries to the east of the Bay of Bengal. Some authors have opined that the Oriental or the Indo-Malayan fauna, owing to the presence in it of representatives of the Lower Miocene and Oligocene faunas of Europe, is also of Palaearctic origin and that it was driven down into the tropics by the diminishing temperature of the Holarctic region in the Miocene times. The third element in the Cisgangetic fauna that can be recognised distinctly from the other two is what Blanford termed—Dravidian. It is thoroughly tropical and damp-loving, and is only represented by lower groups of the Animal Kingdom, *viz.*, Reptiles, Batrachians and Fishes. It is probable that this is the oldest element in the Cisgangetic fauna, and may have inhabited the country since India was connected with Madagascar and South Africa, across what is now the Indian Ocean, in Mesozoic and early Cenozoic times.

The Transgangetic region has mainly the Indo-Malayan type of fauna. It is distinguished from the Cisgangetic region by the presence in it of certain families of mammals, birds, reptiles, batrachians, and invertebrates. These families are markedly different from those of the Malayan subregion.

In the fauna of the Peninsula in Malabar and Ceylon there is a much greater concentration of the Oriental element. There are, for example, various genera like *Loris*, *Tragulus*, *Draco*, *Liolepis* and *Ixalus*, several genera of earthworms like *Drawida*, *Megascolex*, *Notoscolex*, etc., and other types of invertebrates, which are represented in Burma and the Malay countries but not in northern India. In connection with this the limitation of the Dravidian element to the south of India has also to be remembered. There is also the occurrence of certain Himalayan species on the mountains of Southern India and Burma and even further south but not in the intervening area. These have all been explained as being due to the effect of the Glacial Epoch, but the explanation is not quite satisfactory, though it is hard to understand how otherwise the animals of temperate Himalayan types could have been forced to migrate to the hills of Southern India and Ceylon on the one hand, and those of Burma and the Malay Peninsula on the other. After the Glacial Epoch when the country became warmer, the Oriental fauna must have migrated rapidly from the south-east into Eastern Himalayas. At the present day the comparatively narrow plain of the Brahmaputra in Assam is far more extensively covered with forests than the much broader Gangetic Plain, and if, as is probable, the same differences existed at the close of the Glacial Epoch, it is easy to understand why the Transgangetic fauna of Burma and south-east should have had greater facilities for occupying the vacant region of the Himalayas than the Cisgangetic fauna which had been driven much further south by the cold.

I have already referred to the Aethiopian element in the fauna of Peninsular India when considering the Dravidian element, and it would suffice to add that, as was pointed out by Annandale, several groups of Invertebrates, Sponges, Polyzoa, Hydroids, Oligochaetes, Crustacea and Mollusca, found in the Malabar tract show a very great affinity, if not distinct identity, with the forms found in Africa. I will sum up this lecture in his words: "In the freshwater fauna of India the African element is more evident among the lower invertebrates than it is in the fish and the higher invertebrates. This fact probably indicates that the geographical connection was a very ancient one and ceased to exist at a remote date. Geologists are apparently willing to admit that in late Cretaceous or early Tertiary times a land-bridge, in the form either of a solid territory or of an archipelago, extended from what is now East Africa to what is now the Malabar Zone, the Indian Peninsula being then an island separated from the main land of Asia by a sea that occupied the present position of the Himalayas. A similar, but probably wider and more continuous, bridge existed between Africa and South America. Doubtless the three territories (*i.e.*, Africa, South America and India) had then a very similar freshwater fauna, but there is some evidence that Africa was its centre of distribution. It is almost inconceivable that there can ever have been a direct land-passage from India to America in which Africa was not included, and the cases in which genera (*e.g.*, Batrachain genus *Herpele*) occur in America and in India but not in Africa may well be due to the dying out in the intermediate territory of forms which survived at the two extremes. Madagascar, if it ever actually formed part of the land that joined Africa to India and did not merely lie adjacent to it, must have been separated at a period more remote than that at which the whole connection was finally interrupted."

PROBLEMS OF SECONDARY EDUCATION IN BENGAL*

—*By* DR. B. M. BARUA, M.A., D.LIT. (LOND.)
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INDULGENCE in a formal thanksgiving and expression of courtesy is, I think, quite out of place when on a momentous occasion like this all the teachers of the Hughli district meet together in this historic place for deliberations on certain vital problems of secondary education in Bengal. I call it a momentous occasion because we meet at a very critical moment of our national life. The times are such that it is difficult even for the sanest of philosophers to divine what this little world of ours is going to be. Under the prolonged trade depression that has seriously affected the life and happiness of men all the world over we all clearly perceive that the ship of our national life is caught in quicksands and is slowly sinking down before our very eyes without the faintest hope of rescue from the impending calamity. To keep up the show, we, as in private so in our public life, have been increasing our debts and liabilities with hardly any chance for liquidation or solvency.

Thanks to the bounties of Nature, our fields abound in crops, our granaries are full, and our markets are flooded with stocks of commodities, and yet we have little money to buy even the barest necessaries of life. Living, as we have to, in a strange world of plenty and penury, we are crying out like Coleridge's Ancient Mariner : "Water, water, everywhere, not a drop to drink."

The last great European war, the dreadful memories of which are still fresh in us all, palpably showed, to our utter dismay, that inspite of all boast of science and philosophy, religion and poetry, art and morality, man had not advanced an inch from the primitive brutal instinct. The League of Nations supplied, no doubt, a much needed corrective,—a new consciousness of international morality to make amends for the sense of guilt and remorse. But diplomatic developments in recent world politics are just tending to show that without an international police the international morality is but an empty talk. "Might is right" remains after all, the same old guiding principle of misguided humanity. Inspite of much increased facilities for intercourse and inter-communication the separatist spirit is still a living reality among all the nations. Religion is taboo, philanthropy nil, comity of nations a farce, and chastity a thing of the past. The very essential is sacrificed at the altar of the mere expedient, comfort, and convenience are mistaken for real hapiness, cheap popularity is mistaken for originality, excitement for welfare, machine for the man, body for the spirit, in short, appearance for reality. The teachers of this district quietly meet to-day for mutual deliberations on this important occasion and in this memorable place when ruin is threatening mankind from all sides and the destiny of our national life is being shaped on the anvil of the steel-framed White Paper.

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* A presidential address for the 12th session of the Hughli District Teachers' Conference held on the 14th April, 1933.

I understand that at this session of the conference I am just to state some of the important problems of secondary education in Bengal, and that in such a form as to start up discussion amongst this learned gathering. In other words, I take it that my business as President will be to suggest certain pertinent questions and deepen their significance indicating some lines of argument which may lead to fruitful conclusions. And in discharging this very duty I have to ask all to be clear as to what is meant or should be meant by secondary education.

The term in its accepted sense implies a system and gradation of education standing midway between what is called lower primary on the one hand and what is called the collegiate on the other, the latter admitting of three gradations,—intermediate, under-graduate and post-graduate. To be more precise, it ranges from the upper primary and M. E. stages to the matriculation, excluding but the lower primary stage where just the three R's are taught to fight the bugbear of illiteracy.

Whether this should continue to be the definition of secondary education is a question which has been so ably handled by the Sadler Commission. According to finding of this Commission, the upper range of the secondary education should so extend as to include the intermediate stage. If this recommendation be given effect to, as has already been done in some of the recent Indian Universities, the scope of secondary education will be broadened enough to enhance its importance and increase its responsibility, but that at the cost of the existing first grade colleges which would thereby suffer diminution in both population and income, not to say, importance. Even in its present limitation it occupies a middle place and drives a wedge, so to speak, through the very heart of the system of education prevailing in this country.

The lower primary, the upper primary and the M. E. schools, and, in some instances, the local *tols* and *maktabs*, organised as separate institutions, serve as feeder to the secondary or High English schools. These are under the direct control of Inspectors of Schools and their subordinates. Regarded asa distinct entity, the secondary schools keep clear of the control of the inspecting staff up to the rank of District Inspectors, and remain under the control of the respective managing committees, on the one hand, and the Education Department and the University, on the other, the duty of Government supervision being mainly entrusted to the Divisional Inspectors, and that of final examination alone to the University. The secondary schools may or may not come under the control either of the Department or of the University, it all depends on seeking or not seeking grants-in-aid or recognition for sending up regular candidates for the Matriculation examination, the success at which is made a condition for eligibility for collegiate as well as certain vocational education.

Under the University regulation, now in force, the learners, too, may or may not join any school, it all depends on their desire or opportunity for appearing or not appearing as regular students at the Matriculation examination, they being in a sense the real makers and unmakers of the secondary and lower institutions.

Theoretically, each secondary school with its own managing committee, teaching staff and *alumni* is an autonomous body, the chief duty of the teaching staff being to maintain its academic efficiency and internal discipline and that of the managing committee to devise ways and means for the finance and proper upkeep. The trinity of control—of the managing committee locally bestowing its parental care, the Department centrally watching affairs with the eye of a dreaded benefactor and the University providing an angelic protection from the high, ensures safety of the whole academic constitution by neutralising *ultra vires* and injustice born thereof, and imparts health and beauty to the internal life by co-ordination of the respective resources.

By the recognition granted by the University the secondary schools come to be affiliated to a grand parental institution and are enabled to feel their existence as a part and parcel of a vaster scheme of education—which itself acts as a great incentive to a larger life that lies open both before the teachers and the taught.

As, on the one hand, the simple fact of recognition enables the University to tap a new source of income, so, on the other, it empowers that body to exercise high control through its code and court and no less through its prescription of text-books so as to shape the course of study to be followed in the two upper classes. Although the whole course of study in the lower classes has to be graduated to meet the higher, the Department steps in by stealth, as it were, to exercise its inherent right of prescribing text-books so as to determine the lower course of study, and appoint for the purpose a Central Text-book Committee, the constitution of which is arbitrary and, therefore, questionable.

All this arrangement presents a vast mass of anomalous complications, which are wanton creations of a power-ridden bureaucracy. The Central Text-book Committee in its present working form, opens only an avenue for corruption, leads to a field for gambling, and pursues throughout a policy, which is amply ruinous to the publishers, harmful to the authors, and ultimately baneful to the learners. The publishers who are the men to hunt out the authors are required to submit the intended books not in manuscripts but in printed forms much to their risk and loss; the authors who are not always first class men have, in writing the books, often to go through a great hurry and find themselves compelled to write not so much of their own accord and after their own taste and as a result of their own profound study and long experience as under compulsion and persuasion from outside, and actuated not so much by the real motive and inner urge of an educator as by that of commercial gain. In short, this Text-book Committee, as it works in its present form, would seem to rank with the three other models of sanity—the Share Market, the Race Course and the Grog Shop, set up before public eye by civilised governments of the modern world.

From this reading of the situation of secondary education it is easy to realise how certain problems arise and demand solution. There is a persistent effort on the part of the Goverment to take secondary education entirely out of the control of the University and to place it under a new authority like the Board of Secondary Education and replace the present system of examination by another under a less dignified name, such as the School Final, and remodel the whole course of study, in the first place, to raise the standard, and, in the second, to better equip the learners both for the intellectual advancement and for the various duties of life.

That the present Matriculation standard has gone low, even as compared with the earlier Entrance course, now abandoned, or that it needs a thorough remodelling is but an admitted fact.

But the suggested line of action, calculated to be an improvement harbours a twofold danger.

First, it will deprive the secondary institutions of the hard-gained and long-enjoyed privilege of developing from a connexion with a greater academic corporation. This connexion has so far enabled the institutions to regard their life as no mean part of a glorious tradition bound up with the noble sentiment of imbibing a great cultural heritage as well as with the silent aspiration for rising up to a higher status.

Secondly, by the shifting of the control on to an altogether new body without any tradition secondary education, so essential to modern society, may have to suffer a serious set-back, and it is very likely to work under a new authority, in the constitution of which many extra-academic elements will predominate serving no other useful purpose than departmentalising the whole thing under the deluding name of democracy and circumscribing the whole mental outlook by introducing a hide-bound compartmental system of education instead.

To my mind, the real remedy lies not in creating a Secondary Board or in introducing a School Final but in reorganizing the secondary schools and second grade colleges and co-ordinating the various institutions of technology [1] and schools for technical education [2] under a completely separate examining university, the University of Calcutta with the affiliated colleges having so long proved too unwieldy for the twofold function of teaching and examining.

The double advantage accruing from the proposed scheme will be (1) that it will not interfere with the existing arrangement, and (2) that it will relieve the University of Calcutta of a great burden giving at the same time an impetus to the development of a new seat of learning with ample scope for broadbasing secondary education. Thus we are to imagine a picture of the University of Calcutta flourishing with its Post-Graduate Departments and incorporated first-grade colleges as the highest teaching body, and that of a separate university, under such a name as the University of Bengal, created as a purely examining body with the Education Department, the Inspecting staff, the Central Text-book Committee and the various State and private faculties, Councils and Boards merged in its body-politic.

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[1] This class of institution consists of the schools of engineering—civil, mechanical and electrical—as well as various polytechnic institutes for imparting training in weaving, tailoring, printing, and the rest.

[2] The medical schools, the commerical schools, and the schools of art, music, agri. culure, etc., fall under this head.

There was a lamentable cry sometime back amongst the members of the Bengal Legislative Council for a free and compulsory primary education which has found an effective expression in the passing of the Primary Education Bill. Although this bill has received sanction to become the law of the land, it has so long been kept in abeyance obviously in view of the present financial distress of the people. The Calcutta Corporation and some of the *mofussil* Municipalities have already set the ball rolling by introducing a free and compulsory primary education within their jurisdictions. The primary object of this laudable scheme is evidently the speedy removal of appalling illiteracy. The advocates of the scheme generally take their stand on the percentage of illiteracy given in the Census Report without pausing for a moment to think whether the calculation was made on a sound statistical basis. In determining the correct figure the persons above the age of ten ought to have been left out of consideration, for, in spite of spreading a net-work of primary schools, we cannot think of sending the grown up persons with no schooling to these infant-institutions for learning A. B. C., and they are no worse for it on account of the fact that they learn all necessary principles of life and religion through *yatras*, *kavis*, ballad-recitations and the like.

It would then be no presumption on my part to say that among the present generation of boys and girls the percentage of literacy is as high as could be, and that even without the addition of many new schools one may expect to find cent. per cent. literacy among the younger people within another decade.

The launching of a systematic taxation for free and compulsory primary education, understood in its present sense, will hardly seem to have any justification. Primary education stretched even to its upper stage provides at the most for teaching the Bengali alphabet and the rudiments of language and arithmetic, which in itself is not a task difficult of achievement even by private efforts. It had its days when it led to some openings in life. Now you may raise it to the M. E. stage, and yet you will find any openings of life beyond the possible. Thus it has lost all its importance but as preparatory to secondary education.

The University of Calcutta has recently taken steps to vernacularise the whole course of secondary education. The adoption of Bengali as a medium of instruction has enabled it to widen the scope of instruction in various useful subjects. Henceforth the Matriculation will virtually occupy the place of the earlier M. E. course with an enlarged scope. This timely step, the results of which are still to be seen, alters the whole angle of vision. It goes so to modify the character of secondary education as to easily incorporate in it even the lower primary system.[1]

In the altered circumstances, if any system of education is to be made financially stronger by taxation, it is, no doubt the secondary. In the Hughli district alone there are about forty H. E. schools, situated in some of the areas, at the interval of 2 or 3 miles, with certain M. E. and Primary schools around each as feeder institutions. With the founding of some more schools in the backward areas you may soon find a net-work of such useful institutions, the maintenance of which will largely depend on their financial strength.

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[1] The repetition in English of the course of instruction in certain subjects, Bengali, History, Geography, Hygiene, Geometry and Arithmetic, being unnecessary is possible to save at least four years' course.

Taking things as they are, it will not be unreasonable, I think, for the secondary schools to make a demand for a legitimate share of government bounties for primary education in so far as they include the Primary and M. E. stages in their scheme.

Deprovincialisation of government institutions is certainly another means of financially strengthening the position of the secondary schools in general. When in the past Western education had not struck root in this country the Government were justified in founding certain model H. E. schools maintained at a high degree of efficiency. Those State-managed schools, superior no longer to the aided and unaided private schools either in the quality of teaching or in the strength of the teaching staff, have been enjoying the lion's share of educational grants-in-aid. Trained teachers are fast increasing in number and it may be hoped that with the opening of training classes under the Calcutta University the teachers will get greater chances for equipment than possible at present on account of the rigorous restriction of the number of seats in the two existing training centres. With a fare and equitable distribution of Government grants-in-aid each of the H. E. schools that are and to be will be financially stronger to properly function as academic institutions.[1]

We are to imagine then, that in the future scheme of educational reorganization primary education is to terminate in the M. E. and the secondary in the Intermediate. The intended distinction between the two systems of gradation gives rise to a problem of no mean importance. How the distinction will shape itself is a matter of experience. At this stage it may broadly be pointed out that education in the earlier stage shall as far as possible be *vocalized* and that in the later stage *vocationalized*.

In the ancient Indian scheme of primary education the beginners were introduced to as many alphabets and languages as possible, the alphabets and languages that stand as permanent barriers between man and man and between one nation and another. As we need an All-Bengal or an All-India so also an international *lingua franca.* In this stage the proper articulation of human voice for a correct manipulation of all possible sounds along with a knowledge of the principal systems of alphabet is a *desideratum.* Instructions should in this stage be imparted orally as far as practicable and the main end in view shall be to suggest the great wonders of life and of nature around, above and below, in order to increase the receptivity of the sense and mind. And this groundwork, when placed in expert hands, may easily be done within a very brief expanse of time, of which we have seen so long with no very great easiness such a criminal waste in that respect. This is what I mean by *vocalization.*

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[1] Deprovincialisation resorted to as a means of retrenchment must always be condemned as a suicidal step as it is likely to lower the prestige of the Government.

By *vocationalization* in the later stage you are to contemplate a rightly conceived and practicable course of instruction and training in virtue of which the young learners will acqiure fitness for an intelligent appreciation of all things of interest and importance, and will at the same time feel inclined to follow a definite and consistent plan of action for a solid station in life in future with the vocations that wait for them with or without having to go up for higher education in arts or science. I stress this point because a great majority of our boys and girls will have chances of receiving scondary education and only a select few, the higher. How this course of instruction and training is to be determined and realised will need careful deliberations amongst all sections of the people interested.

With the raising of the age of marriage and the widening of the scope of female franchise the education of our girls has become a necessity fraught with difficulties of various kinds. For the present you will have to face the system of co-education as a delicate bye-problem of secondary education. The safer course is, no doubt, to have separate schools and to work up separate ideals. If co-education is at all to be adopted, it has to be adopted with all possible safeguards against moral dangers especially in this part of the country where sex-precocity is too common an experience.

The absence of religious instruction is a regrettable feature of the modern educational system. The feeling for such instruction which is extremely keen amongst a respectable section of educationists is finding its expression in certain recent organizations. The Government and the University have so far acted wisely in excluding religion from the school and college *curricula*. But the great fact remains that the real genius of the Indian people lies in faith and worship. The inclusion of religious instruction in the *curriculum* of secondary education is another delicate problem needing a very cautious handling. The utmost that may now be attempted is the imparting of only the general principles touching the essence of all religions without fostering predilection for any of them.

There are certain minor problems, one of which is surely concerned with the tenure and prospects of service of the teaching staff. Fortunately, the teachers are in this respect somewhat better situated than before. The minimum scale of pay is regulated by the School Code, and the teachers have the benefit, of a Provident, and in some rare instances, of a Death-benefit Fund. The local Managing Committee is eager to raise their pay and status. But in most cases shortage of funds is the stumbling block.

The broad classification of the schools into Urban and Rural and a certain modification of the existing rules governing their life and conduct also offer a problem of some importance.

There is a section of people who are against holding mid-day schools in an enervating climate like that of Bengal. The boys and girls are shut up within four walls of the school room from 10 A.M. to 4 P.M., without any proper tiffin in between. The supply of wholesome food is a far cry until and unless each school owns some sort of an estate or a co-operative store of its own, with substantial contributions from the guardians, from which to provide for the much needed refreshment. To me, rather no physical exercises at all than physical exercise without proper tiffin.

There is now-a-days a growing demand on all hands for providing each school with facilities for imparting a more systematic physical education and practical lessons in the rules of civic life, in the both of which discipline is the most essential thing. So far as the discipline part of the question goes, the drill and the boy-scout movement have undoubtedly a salutary effect.

Upon the whole, the problem is economic,—of belling the cat. One real grievance of the teachers is that the surplus money in the Reserve Fund is wasted on the show-case rather than profitably spent for the improvement of the health and morals of the learners, for whom alone the schools exist.

These are some of the striking problems that seem to confront secondary education in Bengal. I have tried to state them as precisely as I could and indicate the altered circumstances under which one has to face them. Now, before I conclude, I must say that however ill-paid and ill-placed the teachers may be, their task as teachers remains supreme notwithstanding as the real builders of the Nation; the real trust of human progress is somehow in their keeping. Theirs is the true parental heart that nourishes the abiding good of humanity. They are the high priests to keep the lamp of learning burning in every sacred temple, however humble. Theirs is the hard-won honour of traditional sacrifice and encouraging smiles, and yours, the security on the sanctified altar more than that of the king trembling in his throne. And to them all, I bow down and pay my respectful homage.

ALL INDIA FEDERATION AND PROBLEM OF INDIAN STATES

——*By* G. JANIKIRAMAYYA
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THE framing of a Federal constitution for a country like India, bristles with serious difficulties. The peculiar difficulty of the problem depends not so much on the vastness of the country or the vastness of the population but essentially in the reconciliation of certain conflicting interests between the British Indian provinces and the Indian States. There must be a harmonisation of political values and views between them in coming together. But unfortunately, this essential quality is what is wanting to-day. We accept blindly the idea of Federation for All India, without seriously thinking about the dangers of such a scheme. The applicability of a constitution on Federal basis for All India had been considered by many commissions and committees, Indian and British, when they dealt with the constitutional questions regarding the future of this great land. It is a significant fact to note that the reports issued by all these commissions without even a single exception, were unanimous on the point that Federation should not be forced upon All India immediately. "Federate in haste, repent at leisure" is the unanimous verdict of all the reports. They all expressed the doubt whether it was wise to force the pace all at once as was done when the First Session of the R.T.C. assembled in London. The Montagu-Chelmsford Report stated that "we need not conceal our conviction that the process at work in British India cannot leave the States untouched and must in time affect even those whose ideas and institutions are of the most conservative and feudal character. But in that respect there can be no intention or desire to accelerate growth by artificial means." Similarly the authors of the

Butler Committee stated "We have left the door open to close union. But it has been borne in upon us with increasing power as we have studied the problems presented to us that there is need for great caution in dealing with any question of Federation at the present time." Again the authorities of the Simon Report state "We are, therefore, following what has become the generally accepted view, when we express our own belief that the essential unity of greater India will one day be expressed in some form of federal association, but that the evolution will be slow and cannot be rashly pressed." The Simon Commission also made a constructive suggestion for the ultimate Federation of India. After stating some of the difficulties regarding the position of the Federal Government, the formation of the Federal executive, the composition of the Federal Legislature and the necessity for a Federal court, the Simon Commission concluded "We think it may well turn out that the more probable course of evolution of a Federal Legislature will be by the gradual accretion of Indian States to a federal scheme rather than by a sudden and complete transformation affecting all the principal States at the same time." We know that when the Nehru Report was drafted, the question as to what to do with the Indian States was a very live issue. The States people had been urging the Congress to frame the Report so as to enable the Indian States to enjoy all the benefits which Swaraj for India was likely to confer on the British Indian subjects. The leading politicians who drafted the Nehru Report felt that although federation was a natural result they could not easily frame a constitution on Federal basis for All India. Thus all the Reports agreed in principle that to force a Federation for All India would lead to disastrous results.

Subsequently, when the Government summoned the Round Table Conference, the position altered to a considerable extent. By a combination of circumstances and of political conditions in India, it became necessary for the Government to view the problem of the future Indian constitution not merely in relation to British India, but also in relation to Indian States, with the result, that they tried to kill two birds at one stroke. They said that the problem was a wider one and that Indian States were necessary parties to the future constitution of even British India. Therefore they thought it best to propose a Round Table Conference and discuss these matters to which representatives of British India and Indian States should be invited to confer with His Majesty's Government. So the Princes and their representatives also went to England and to the surprise of all, made speeches which were sympathetic to the idea of Federation for All India. The result was that a unanimous resolution was straightway adopted at the first Session of the R.T.C. in favour of an All India Federation.

But at the time of the First Round Table Conference the Indian politicians feared rightly that the presence of these rulers of Indian States was intended to be a drag on their efforts and there was also the feeling that the Indian States and their representatives would be used as a buffer with a view to warding off any attempt that might be made in respect of central responsibility and transference of powers into the hands of an Indian executive responsible to the Legislature. What is important to note is the fundamental error in the political conceptions which have evidently influenced some of the Princes in accepting the basic idea of Federation in the same manner in which similar conceptions have as is now clear, influenced certain sections of British opinion, notably conservative, in accepting the scheme of Federation for India. The late Jam Saheb of Nawanagar, the Chancellor of the Chamber of Princes, asserted at the last session of the Chamber, and the report of the Chamber of Princes' Delegation to London has also confirmed it, that " His Majesty's Government were relying upon the Indian States with their essential monarchical politics to continue the necessary elements of stability and experience." " It was, therefore, an underlying assumption," he contended, "of His Majesty's Government and of all three political parties in Great Britain, that the monarchical form of Government in the States should be effectively maintained under the new constitution." The States Delegation put the issue in a different form. "Democracy and autocracy if brought together have equal chances of diluting each other. His Majesty's Government looks up to us, the Indian States, as elements of stability and moderation which would prevent the extremist section in British India from snapping the British connection and putting the ideal of independence before the whole country." These are some of the striking observations contained in the Report which Sir Manubhai Mehta and Sir Liaqual Hyat Khan have submitted to the Standing Committtee of the Chamber of Princes summing up their efforts as delegates to London to secure the conditions laid down by the Chamber of Princes in the new scheme of Federation elaborated at the Third Round Table Conference.

On a closer examination, it will be found that the proposals of the Round Table Conferenee and the proposals of the White Paper are themselves nebulous. Firstly, no individual State is bound to come in as each State is free to decide whether to come in or not and when to come in. But there is Sir Samuel Hoare to declare that the Federal Constitution can only be brought into operation when the Rulers of the States representing "not less than half the population of the Indian States and entitled to not less than half of the seats to be allotted in the Federal Upper Chamber" shall have executed instruments of accession. Now the Princes put forward eighteen conditions precedent for joining the Federation. They have again revived the proposal that Federal laws should not apply *proprio rigori* to Indian States, but the States should accept and pass Federal laws as State laws, a proposal which if accepted would destroy the foundations of the future Federation. They insist that their sovereignty should be fully preserved and respected, thatt heir rights under treaties, *sanads* or engagements should remain wholly unaltered after the establishment of the Federation. This is somewhat inconsistent with their desire to enter an All-India Federation. The attitude of the princes, it must be frankly admitted, has not been so far very helpful if judged from the proceedings of the last session of the Chamber of Princes and the subsequent utterances of some of their representatives like Sir Manubhai Mehta, the Maharaja of Patiala, the Nawab of Rampur, etc. There is thus a definite movement of revolt against the Federal ideal and the Princes have made it the chief plank of attack against the White Paper scheme that it does not sufficiently safeguard the interests of the States. The recent resolution adopted by the Chamber of Princes clearly indicate a retrocession in their views. Judging from the sentiments expressed at that session, we can easily opine that the Princes have receded from the ideal of Federation. They are more anxious now for guarantees for the preservation of the monarchical order and the prevention of the democratic sentiment spreading into the States than for a Federated India. So it is unlikely that the Princes would join the Federation as is anticipated in the White Paper, unless their demands for safeguards are granted totally which act will destroy the foundations of a real federation. Are we, in British India, to wait till the required number of States join the Federation? We have seen that the princes are antagonistic towards the Federation now. So how long are we to wait to get a new constitution? The prospects of an All India Federation are thus gloomy. So it is now our duty to give up seeking for a cooperation which is not forthcoming on the part of the princes and strive to secure complete responsible self-government for British India alone.

Even if the States come in, they may not surrender any of their expressed powers to the Federal Legislature or Executive, leading thus to a want of uniformity, which will make the Federation almost unworkable. The White Paper says "Since Parliament cannot legislate directly for their territories, the range of authority to be conferred upon the Federal Government and Legislature in relation to the States must be determined by agreement with their Rulers and the States have made it plain that they are not prepared to transfer to a Federal Government the same range of authority in their territories as it is expedient and possible to confer upon it in relation to the Provinces." Indian Federalism, more than any other federalism, cannot be thought of unless equality of rights and privileges as between the combining units are made possible. It is fundamental that Federation should be so framed that while it yields from a strictly Federal point of view, the independence claimed by the combining units, it also yields the benefits of a strong unitary government. The future of our country depends entirely on the preservation of a strong central Government, unfettered in its actions against numerous forces of disintegration that are always liable to raise their heads in this extensive land. So it is necessary that a few enumerated powers be granted to the combining units and locate all residuary authority in the Central Government. It is only the communalists who want to secure an unfair advantage in certain provinces over their fellow subjects belonging to other communities and the Princes who want to retain their autocratic powers intact that argue stoutly in favour of residual powers being left in the hands of the combining units. So to achieve the benefits of a strong unitary government all the units comprising the Federation must sacrifice their rights and privileges equally. There should be no difference in granting such powers as between the British Indian provinces and the Indian States. If this is not possible then it is better to have no Federation at all. The extent of Federal jurisdiction in terms of subjects has not been defined. The White Paper as we have seen says that only those matters will be Federal for a State which its Ruler would be willing to recognise as such. If this all important question of Federal Functions is to be left to the sweet will and pleasure of the Ruling Princes, it may very well happen that the Federation will have to administer only minor matters such as horse-breeding, etc. From the proceedings of Chamber of Princes we can form an idea of the nature of the subjects which the rulers would be willing to hand over for All-India

Administration. Is a Federation worth having for such purposes?

Let us see whether the Federation will be of a genuine type or only a spurious substitute. By a federation, we understand the creation of a super-state to which the component units surrender the requisite amount of power and functions necessary for the purpose of a common governance. A real Federation therefore, implies the existence of a super state having jurisdiction over the entire area. But what is contemplated by the White Paper is not a system of this kind. It is a subterfuge by which the Princes are shepherded into an All-India Federation in order that they may act as a check on the progressive elements of British India.

The position of the people of the Indian States presents a most tragic spectacle when we come to consider the question of Indian Federation. A constitution is being forged for the first time in the history of India without the least reference to the people of the States, who form one fourth of the population of India. I doubt if the world can furnish another instance where a constitution affecting the future of a whole people was decided upon without the direct participation of their chosen representatives in the task of framing the constitution. It is stated in the White Paper that the representatives from the States will be nominated by the Princes. In this case the proposed constitution cannot be a genuine one as one-fourth of the subjects under the Federation are let off unrepresented in the true sense of the word. It is a monstrous injustice to the people of the Indian States that they are not allowed to elect their own representatives to the Federal Legislature. From the point of view of British India also, it must be obvious that, if the Federal Legislature and the Federal Executive are to be popular and effective to any extent, at least in the Lower House the representatives of the Indian States should be elected in the same manner as the representatives of British India will be elected by the people of British India. Federal Responsible Government is bound to become more or less a farce, if a considerable portion of the Federal Legislature is to be composed of the nominees of the Princes. We know well that the Indian States are in the hands of the Political Department of the Government of India and that this Department will be reserved to the Viceroy himself. In this case we can easily opine that, the States representatives would follow the dictates of the Viceroy and will vote as a solid block and would be used as a substitute for the Official block.

The ideal of Federation will be of any value only when the States become self-governing. The existence of autocratic princes amidst the rising tide of democracy is a potential source of infinite friction, trouble and confusion for the future of the country. The States people who formed themselves as the States' Peoples' Association holding periodical conferences in different States want that their own privileges and rights should be guaranteed in the future constitution as against the despotic rule of the Princes. Even though there are representative and responsible institutions in model States like Mysore, Travancore and Baroda yet a vast majority of the States are governed by Rulers who still think of their States in terms of "personal equation where the administration is purely autocratic and where they have considered their personal happiness as that of their subjects, in which there is no impartial judiciary, no security of life and property to the subjects and no distinction between the privy purse of the Ruler and the general budget of the State." It is a strange anomaly to have a Federation of democracies and autocracies. Now the subjects of the Indian States demand that in any future Indian polity their rights should be effectively protected by the establishment of responsible government under the ægis of the Princes, by the introduction of an impartial judicial system and the separation of Princes' privy purse from the budget of the State. Again, is it not necessary that at least in respect of fundamental rights of citizenship, they should be established firmly and on a statutory basis in all component parts of the Federation including the Indian States? Are the

Princes to-day willing to accept that position? It does not seem likely.

The process of weakening the Federal Government of India may be said to begin with the separation of the capacities of Viceroy and Governor-General in Council. The White Paper says "Except to the extent to which the Ruler of a State has transferred powers and jurisdiction whether by his instrument of accession or otherwise and in the case of a State which has not acceded to the Federation, in all respects the relations of the State will be with the Crown represented by the Viceroy and not with the Crown represented by the Governor-General as executive head of the Federal Government. Accordingly all powers of the Crown in relation to the States which are at present exercised by the Governor-General in Council, other than those which fall with the Federal sphere, will after Federation be exercised by the Viceroy as the Crown's representative." Thus there will be always a third party besides the Federation and its component parts, *viz.*, the British Crown acting through the Agency of the Viceroy. That this constitution will give rise to great difficulties must be quite obvious to any politician or statesman. Under the pretext of controlling the relations of the Crown with the rulers of the States the Viceroy as a distinct functionary will be exercising in perpetuity subtle and potent powers in the constitution of India, thus driving a permanent wedge in the body politic and guaranteeing the effective sway of British Imperialism in India for all time. Thus this creation of triple authority in a Federation will be an anomaly in Federalism and it would negative the right of India to full Dominion Status. Moreover the Princes demand the protection of the Crown in case of trouble from their subjects as though there were forces at the command of the Viceroy as distinguished from the Governor-General. The fantastic nature of this supposition will be apparent the moment one remembers that defence is a Federal subject though at present reserved to the Governor-General. Apart from the military aspect, the partial character of Indian Federation takes for granted the continuance of their dependence on the Crown for all non-federal matters, so that their allegiance will be divided between the Viceroy and the Federal Government of India. Constitutionally therefore, there will be hereafter two parallel sources of authority in India.

In view of all these difficulties I do not see any reason why the Federation should be forced. If Federation is to be a fact it must be recognised by all parties with a full realisation of all its implications. A hasty attempt at a formal Federation may postpone actual Federation. "Federate in haste, repent at leisure." Therefore, unless the Indian States are willing to come in recognising firstly that their representatives in the Federal Legislature must be elected representatives of the people of Indian States, secondly that the fundamental rights of citizenship should be granted to the people statutorily and thirdly that they must submit in the ultimate resort to the sovereignty of the Federal Parliament in all matters agreed to be federal and in these respects there can be no difference between the Indian provinces and the Indian States, I prefer not to force a Federation but to seek for a Dominion Status Constitution for British India alone.

> "I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly and act rightly, thus becoming the channels of moral truth. Our moral ideals do not work with chisels and hammers. Like trees, they spread their roots in the soil and their branches in the sky, without consulting any architect for their plans."
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> —*Rabindranath Tagore*

C. E. MONTAGUE

—*By* C. L. R. SASTRI, B.Sc.
Trivandrum.

" He nothing common did nor mean
Upon this memorable scene."—*Andrew Marvell.*

I.

CHARLES Edward Montague was the son-in-law of the late Mr. C. P. Scott, the famous editor of the *Manchester Guardian.* He was a product of the Oxford University, and, until two years or so before his death, was the chief leader-writer in that world-famous paper. He has been described as one of the best leader-writers of his time, and as one of those very few who contributed to the raising of its standard. The majority of journalists have, by choice, or by compulsion, to keep their lights under a bushel, to be content to be so many violets ' neath a mossy stone, but as for leader-writers—anonymity is the badge of their tribe, the very condition of their being. But some of them, nevertheless, attain to such distinction that it is not difficult for practised readers to identify them behind their necessarily unsigned productions. Most of us (and especially is this the case with journalists—the journalists of the leading articles and paragraphs) have a stereotyped way of writing. It has been said that every man has his own peculiar style, just as he has his own peculiar cast of countenance: this is one of those truisms that are not true. The generality of mankind are not individual enough to possess a distinct style. They but imitate that which is most fashionable at the time: or, to adopt the words that Prince Henry applied to Poins's thought, their style " keeps to the road-way," it does not budge so much as an inch from the prescribed line. It requires some more than common talent to cultivate your own manner of writing, out of the rubbish-heap of words that is lying about for everybody's use. This is the first step in the process; the second is to make that chosen instrument of yours so distinguished and so much a part of yourself that discerning readers can at once find it out to be yours wherever it is seen. This is not such an easy thing as may be supposed: this kind cometh not out but by prayer and fasting. Among such writers were the late Mr. H. W. Massingham and the late Mr. C. E. Montague. Massingham, indeed, was a prince among journalists: whatever he wrote, whether a leader, or a piece of dramatic criticism, or a book-review, or a "London Diary" (under the pseudonym of "A Wayfarer") became a thing of beauty in his hands. It could not have been bettered. It was *English*, "of purest ray serene." I do not say that Montague was as great as Massingham; but he, too, had an individual style that could be easily identified among a thousand; and he brought to leader-writing such gifts as are generally bestowed on less perishable things. To-day's leader is to-morrow's chaff. But the great writer is he who does not disdain to give the whole of himself to the writing of it, knowing that it has, and can have, at most but a life of twenty-four hours, if even that. This is to have a literary as well as a journalistic conscience; and I shall show in the course of this article to what a pitch Montague cultivated it. He was simply dead earnest on the leading-article, and he showered all the wealth of his irony on the *wrong* kind of leading-article. I refer my readers to his early novel, *A Hind Let Loose*.

Before I leave this branch of the subject I should like to write a few words on the extraordinary talents that are often dedicated to the service of journalism—talents that are not always rewarded as they ought to be. Unless the journalist in question takes to book-writing also his fame has little chance of surviving him, has little chance, that is, of sailing unhurt along the stream of time: it will, at best, be confined to his own generation. Journalism is a very hard task-mistress; it takes all, or almost all, from us, and gives very little in return. It is, therefore, a pity that some of the greatest intellects give the most of their abilities to it. To alter the words of the poet slightly, they give up to journalism what was meant for mankind.

II.

But, fortunately for him as well as for us, Montague was an author also, and to posterity will be known only as an author. He belonged to the generation of Wells, Bennett, Galsworthy, and Conrad. Now, in any review of the novelists of the Edwardian and Georgian eras, we generally observe the names of these four, but not that of Montague. But Montague brought to the writtng of his books considerably more literary talent than any of the quartette of novelists just cited. One can see that he was meant for literature from the very beginning. But it is a pity that he spent so many years of his life in active journalism: with the result that, whereas Mr. Wells, Mr. Bennett, etc., have written books by the dozen, Montague was author of only eight books in all (nine, with the posthumously published *Action and Other Stories*). This, in the majority of cases, detracts a good deal from a writer's reputation. Of course, there are authors,—as, for instance, Mr. A. E. Housman and Mr. T. S. Eliot,—who are known widely despite the meagreness—the extreme meagreness—of their production. Literary merit, we know, is not always directly proportionate to the number of volumes that a writer publishes, or has published. A man may write only one book, but that one book may be precious as rubies. "The poems of Sappho," said Meleager, "are few, but roses." But, all said and done, volume also counts in literature. It shows fertility of imagination. Montague, wrote few books; but I believe they are sufficient to ensure his fame—if not in the eyes of the "general public," at any rate in the eyes of those competent to judge. What, indeed, as Mr. Birrell furiously asks somewhere, has the "general public" to do with literature? In literary circles Montague is, and will be, known.

III.

For any detailed account of Montague's life and work as a journalist,[1] I shall refer the reader to Prof. Elton's excellent *Memoir*, which is as interesting and informing a book as the work of that well-known author usually is. I propose to deal however, in this survey with Montague's literary works. Apart from the posthumous work (*Action and Other Stories*), Montague was the author of the following eight works: (Novels): *A Hind Let Loose*, *Fiery Particles*, *Rough Justice*, and *Right Off the Map*; (Essays): *The Morning's War*, *Disenchantment*, and *The Right Place*; (Criticism): *Dramatic Values*.

Montague was a master of irony; and in the days when it was not fashionable,—nay, when it was positively outrageous,—to speak the truth, or to speak in favour of the truth, he bent all the energies of his mind to champion its cause. The *primum mobile* of his work was to cast out hypocrisy from public life. Of course, he did not succeed: no one can. Unless the whole temper of a political community changes fundamentally people, even if they be of the calibre of Montague and Massingham, have little chance of success against corruption in high places. For, let us admit once and for all, there *is* corruption in high places; and it reached its high-water mark in the days of the war. Montague waged an unceasing battle against it, and it is not to his discredit that he did not win. Human nature must undergo considerable alteration before such things are possible. All the same, there is merit in fighting against evil (of whatever sort): it requires a great deal of courage, and it bespeaks a noble mind. Montague, then, stood up for truth, the whole truth, and nothing but the truth; his irony was directed against whatever was false or underhand. Let us not minimise the importance of irony, either in literature, or in that allied art, journalism. So long as it is put to the right use, it is a weapon of the very first class against all kinds of uncleanliness in life. We need not think of Swift in this connexion. Swift, of course, has his defenders, like the late Mr. Charles Whibley,[1] who, indeed, seems to have believed that he is a typical instance of that class of persons known as injured innocents. But, taking the consensus of opinion, we can say that he was at bottom a malignant person, and that the springs of his irony were consequently foul at their very source. Leaving aside, therefore, the famous Dean of St. Patrick, we may safely aver that irony, so long as its motive is to let truth have a fair chance of success in this world, is to be encouraged and not discouraged. Montague's irony was of this sort: falsehood, wherever found, was anathema to him.

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[1] *C. E. Montague: A Memoir*—By Prof. Oliver Elton. Chatto and Windus, 1922.

> " Antonoio Stradivari has an eye
> That winces at false work and loves the true."

He had, to apply the words that Thackeray used with reference to Swift, " a genius wonderfully bright and dazzling and strong—to seize, to know, to see, to flash upon falsehood and scorch it into perdition, to penetrate into the hidden motives, and expose the black thoughts of men." [2]

Now this irony of his, as it is seen in his books, is directed against two classes of persons: the politicians and diplomatists and journalists that actually contrive to promote war between nations, and the wrong kind of journalism and journalese.

IV.

His first novel, *A Hind Let Loose,*[3] is a rollicking fantasia on journalism, or, at least, on journalism as it was once. I think that this is the only novel in the whole range of English fiction that is pre-occupied, from beginning to end, with journalism and journalists; and of course, only a journalist could have written it. Montague knew journalism as few people have ever known it; and he knew it *con amore.* There is a town called Halland which boasts of two papers: *The Warder* (Conservative), and *The Stalwart* (Liberal), edited respectively by Brumby and Pinn. Both papers happen to have (without, however, the editors being aware of it) the same leader-writer, Fay. The entire comedy of the book rests on this fact. The *Warder* was printed at two in the morning, and the *Stalwart* at four.

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[1] *Literary Studies*, by Charles Whibley, Macmillan, 1919. Essay on Swift.

[2] *Lectures on the English Humorists*, by Thackeray. Lecture on Swift.

[3] *A Hind Let Loose*, by C. E. Montague, Methuen, 1910.

" 'And so............ ' said Fay. The graphic ellipse was wasted on Molly (Fay's wife)............' So? ' she asked. ' So a man can be here (*i.e.*, at the *Warder's* office), say, from ten till one, savin ' away at the Empire, and then step across to the *Stalwart*, and save it some more—from the *Warder* and all such perils of the night—from a quarter past one till three....' "

Fay might very well have stood for the original of Mr. Facing-Both-Ways in Bunyan's masterpiece. He was a consummate artist in a certain type of leader-writing which used to be the fashion once, and which, I believe, is not completely extinct even now. Two or three columns of a paper may be filled daily, yet if you come to analyse what is written, you will fail to find a single salient thought, or a single pointed phrase: it is merely a sort of literary Bermecide feast. It scarcely touches the subject at all: it serves, not to convey any idea, but rather to conceal the absence of one.

As Montague says:

" Not till now had he seen with eyes fully open, the rite of splashing solemnly about in a vocabulary, for splashing's sake, the preference for just jingling, for the sound they made, the bunch of keys that, rightly turned in the locks, were inlets to gardens by rivers in Bagdad. And the strangest thing of all was connoisseurship in the practice; to a man like his uncle there were, it would seem, a better and a worse in the trade of making words stand for nothing; there were qualities of nullity, degrees of skill in keeping mind and head blank; the void was not all one, nor zero a level." (*A Hind Let Loose*, p. 218.)

Fay was capable of writing, on the same night, two *entirely different* leaders on the same subject, *e.g.*, on Lord Albry's speech. But it so happened that, on the night in question, the office of the *Stalwart* was burnt down and Pinn, its editor, had to seek the hospitality of Brumby and the *Warder's* office for the printing of that night's *Stalwart*. While he was hobnobbing with Brumby, Fay, all unawares, entered Brumby's room and there met Pinn's eyes which were staring at him, all amazement. Fay, it is necessary to add, passed as "Moloney" in Pinn's office. Pinn greeted him:

"'Moloney! you here!' Brumby stared wildly, 'Moloney!' Pinn's eyes hunted round the room. No, there were only the three of them there. He started back as wildly as Brumby, 'Fay?'"

The cat, then, was out of the bag. Fay's goose was, at long last, cooked. He was given the sack all round.

Then followed the farce. Fay-less, the two papers started their existence on the morrow. But both Brumby and Pinn had reckoned without their host. Highly respectable men both, they lacked one thing—lacking which they lacked all—and that was the gift of writing. For one whole week or so they lashed themselves into leader-writing and managed, no doubt, to issue their papers as of old. But there was a lack of the peculiar Fay-ian grandeur and of the genuine journalistic touch about their articles; and readers at once recognized it: they unerringly put their finger on the diseased spot. The talk of the town did not fail to reach the ears of our hoary and perspiring editors. What was to be done now? Nothing else but to kiss the rod, to face the inevitable humiliation, and to solicit Fay's services again: which they accordingly did, *independently of each other*. And the curtain descended on Fay's enhanced honor.

Now, what is the moral of this? It is "plain as way to the parish church." He who runs may read. It is to abolish insincerity in journalism, and to raise the standard of writing, and, what is most important, to allow only such people to become editors that know how to write.

Let me now turn to Montague's war novels. They include his *Rough Justice* [1] and *Right off the Map* and his collection of short stories, *Fiery Particles*. Montague detested war and the things that lead to war. He detested, especially, the last war. He had peculiar opportunities of watching the war from the inside, so to speak. He was at the very heart of the rose. And, behold, he saw that it was all vanity and vexation of spirit. *Rough Justice* deals with the last war: *Right off the Map* with an imaginary war in an imaginary country.

In *Rough Justice*, the important persons are Thomas Garth, a retired politician, his son Auberon Garth, his niece Molly Garth, and a young man, Victor Nevin, a friend of theirs. A good deal of the early portion of the book is taken up with the gradual growth of Auberon and Molly from children to young persons, and also with their baby-talk. This part of the book could easily have been considerably shortened. And the baby-talk could very well have been dispensed with. It is not exactly necessary to the developed scheme of the book and, even otherwise, it is wholly out of place.

The turning point of the story occurs when war is declared. Auberon and Victor join as privates. Eventually they go to France. While marching to the front, a shell bursts near Victor and makes him temporarily unconscious. When he comes to, he finds all his comrades gone. He is excessively weak, and, seeing a light issuing from somewhere, makes for it: it beckons him, as the lonely lamp in Greenhead Ghyll beckoned Wordsworth's Michael. That light issues from a house which is occupied by a French lady, who readily allows him to rest himself. While he is asleep she covertly destroys his uniform and gives him, instead, the civilian clothes of her deceased husband. To cut a long story short, Victor henceforward stands in the same relation to her as the latter. After two or three years he is found out by the military authorities and shot down as a deserter.

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[1] *Rough Justice*: By C. E. Montague, Chatto and Windus, 1926.

Montague does not spare himself words of praise in describing Victor in the earlier half of the book. In the later half he is equally unsparing in delineating him as an unspeakable coward and monster. The two parts of the book, therefore, are not consistent with each other; they are, so to speak, set up in different types. And very, very rough justice indeed, is meted out to Victor in the end.

Now, about *Right off the Map*,[1] Montague invents an imaginary republic called 'Goya' which, as such things will happen even in the best-regulated republics, breaks up into two independent republics, 'Ria' and 'Porto.' Affairs in Ria are in full swing when, all of a sudden, its public men discover that a little more speeding-up, a little more 'pep,' or 'ginger,' is needed in the nation's activities and, accordingly, they set about—as only public men know how to—to create a war-fever among the inhabitants. By public speeches and by newspaper-articles they do succeed in their ambition, and the mob is soon on a fair way to clamouring for war with the neighbouring Portans; though they cannot, for the life of them, tell what on earth they want it for. They know this much, that it is a highly righteous war that they are going to wage, that the Portans are simply asking for it by their notorious savageness, and that they are doing a vast service to humanity by thus waging it. Well, at last hostilities *are* declared and, in the event, the Rian army, except a small portion of it which, all unknown to both the Portans and the Rians, finds refuge in an hitherto unmapped locality, called the 'Scout Valley,' is routed, devastated, as no known army has ever been routed, or devastated. Finally, the Portan army enters the Rian capital and makes Ria a part of Porto.

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[1] *Right Off the Map*: C. E. Montague, Chatto and Windus, 1927.

VI.

His war-novels are thus written exquisitely, no doubt, and much labour, assuredly, went to the making of them, but what impression do we carry away with us after their perusal? Merely this; that they do not convince us. They lack 'reality.' Actual life, heaven knows, may be wonderful enough: it may contain incidents that baffle the wit of man. But life as portrayed in fiction must be more according to a pattern; if a certain thing has happened, we must be in a position to say that, considering the structure of the story, it was likely enough to have happened. Fiction must be more methodical than life. Montague's fiction breaks very often all the laws of probability. His *Right off the Map* is one whole piece of improbability from beginning to end. The entire 'Scout Valley' episode is the *nadir* of unconvincingness. *Rough Justice* also, though to a much lesser extent, is unconvincing. Its earlier half is in one key, and its latter half in another. Wordsworth, we are told, demanded of a poem that it should have 'inevitability.' Certainly, in fiction there ought to be inevitability. And this is what Montague's novels lack. That brilliant novelist, essayist and critic, Mr. J. B. Priestley, sums up the weaknesses of Montague's fiction thus:

> "What interested him were the high lights of his own experience, and these do not form a sound basis for fiction. He lacked that jogging prose-strain which a novelist must have, even though at moments he may be all lyrical ecstacy......It is the weakness of his fiction throughout that there is too much rough justice in it and that nearly all his tales, and not merely the last of them, seemed to be right off the map."[1]

What is the chief ingredient in a novel? It is, assuredly, creative imagination. Style is only a secondary quality. That is why we find that many who can write beautifully, but who lack this primary gift of 'creating' men and women, do not, in the American slang, "get away with the goods:" whereas authors who are not acknowledged stylists but who can nevertheless convince us that their characters are not mere puppets, are not mere automatons that dance to their measure, *do* "get away with the goods." That is why, to name only one instance, Dickens, who had not much of a 'style,' and who could not dabble in the dead languages, is a more considerable author than Thackeray, who could manage his sentences as few novelists have ever been able to, who could make them run to a lilt, a rhythm, a measure, who could, in other words, invest them with a sort of music, and who could, moreover, quote his Horace at the slightest opportunity, or at no opportunity at all,—that is why, I say, Dickens is a more considerable author than Thackeray. It is, if we only come to think on it, wonderful what your unscholarly men can do with fiction, and what your scholarly men, your "high-brows" *cannot,* for the life of them, do. It is very good to be a stickler for style. But so far as novels are concerned, it is not a quality of the first importance; in short, it can even, in some cases, be completely dispensed with. Novelists, like poets, are perhaps born, not made. Montague, certainly, was not a born novelist. He has done better as an essayist and critic and as a miscellaneous writer. If one wants to see Montague at his best, one must read his *Disenchantment* and *The Right Place.*.

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[1] Article on "C. E. Montague" in the *London Mercury* of August, 1928.

VII.

These two books are his very best; and his fame will eventually rest on them. I have just now said that he is far better as an essayist than as a novelist. If only he had let fiction severely alone and, instead, given all his attention to essay-writing and criticism, he would, have been a much greater author than he was. Montague was a born essayist: but he strangely mistook his vocation. *Disenchantment* is about the last war. As the title indicates, he was, as many others before him, disenchanted with it. For him, as for them, the first bloom of his enthusiasm withered at the cold touch of reality; the gilt, in other words, was off the gingerbread. Some books defy criticism: they are so good. This is one of them. His whole soul is revealed here. It is a record of how the war reacted upon a sensitive mind. Montague, though about fifty, and though his hair was snow-white, enlisted (after first dyeing his hair black, of course) and finally rose to Colonelship in the Intelligence Department. He had, therefore, a right to publish his opinions about the war. In *Rough Justice* there are some pages describing the experiences of those who enlisted as Privates. I hazard the guess that they are more or less autobiographical. Both there and in *Disenchantment* he writes deliciously of the Old Army. The Old Army, he implies, was as rotten as any Army, old or new, could be. Whenever he has occasion to write about it, he surpasses himself. So early as page 14 of his book, he begins the attack:

"Dearest of all the New Army's infant illusions was the Old Army—still at that time the demi-god host of an unshattered legend of Mons."

Again:

"From any English-training camp, about that time, you almost seemed to see a light steam rising, as it does from a damp horse. This was illusion beginning to evaporate." (p. 27.)

If one wants to read what some fine English natures thought during the war, one will scarcely do better than read *Disencthanment* from the first page to the last. Nor is it, I suggest, a difficult feat. One has only to begin, that is all. Then one cannot help proceeding to the very end. The first chapter is one of the finest bits of writing that Montague ever attempted. One can see, after a careful perusal of the volume, that it simply *had* to be written: Montague could not have helped writing it more than he could have helped breathing. *Disenchantment* is himself; and, as has been remarked, it baffles analysis. It would be sheer impertinence to try to criticise it: as well criticise Mont Blanc or the Matterhorn. Montague might very well have applied to himself the famous lines of Walt Whitman:

> "Camerado, this is no book,
> Who touches this touches a man."

The Right Place altogether is a different sort of book. It is a glorious incentive to travel. Montague loved mountaineering. If one referred to *Who's Who*, one would find that he belonged to only one club, and that was the *Alpine*. All kinds of physical exercise attracted him: rowing, cricket, walking, mountaineering. *The Right Place* contains many beautiful passages. If once one began quoting from these two books, *Disenchantment* and *The Right Place*, one would hardly know where to leave off.

VIII.

I have yet to discuss Montague's style. Of course, it was excellent: else it would not need to be discussed. "Give me a nation's ballads and I don't care who makes its laws," Fletcher of Saltoun is reported to have said. "Give me a style—and the best going," one can imagine Montague declaring, "and I don't care what it is all about." The magic of words enthralled him: to him style was (if I may say so) as horses and dogs were to the gentleman in the tall white hat whom David Copperfield met on the top of the Canterbury coach:

"Orses and dorgs" (said that gentleman) "is some men's fancy. They are wittles and drink to me, lodging, wife, and children, reading, writing, and 'rithmetic, snuff, tobacker and sleep."

Montague was a conscious artist; and the chief peculiarity of his style is the large number of metaphors one finds in his pages. Some of them, no doubt, are exquisite; and none besides Montague could have managed them. Every one, it is only fair to point out, cannot coin metaphors. But, then, one *need* not coin so many metaphors. In sound prose there should be as few as possible. But in Montague they are as

> "Plentiful as tabby-cats,
> In point of fact, too many."

Montague, then, revels in metaphor. But, Montague's style was much better when he used it sparingly than when he let it frolic to its heart's content. The following is a passage that is as simple as he could have made it:

"In every mountain country you will find some legend of a lost valley, having in it a tiny world that is better than our big one. Its pastures are deeper and its waters clearer, and its trees are heavier with fruit. To lock it in, safe from such thieves as men have been since the Fall, there are usually hanging glaciers and tiers of unclimbable precipice.

"There may be people in the lost valley of myth and there may not.. According to most of the local legends there lingers in it a choice morsel of the Golden Age which vanished everywhere else some time ago. Even Shakespeare could only partly resuscitate it in the Forest of Arden. Perhaps a ripe apple, bitten by a child's teeth, has been found in a mountain torrent into which the stream that drains the lost valley must have made its way by some underground channel that cannot now be traced. And there may be other proofs of man's presence there, equally cogent. The valley of other legends has no human possessors; only the wild goats, the white hares and the chamois of all the surrounding mountains flock to it in winter to live out the evil months in this patch of mild fruitfulness left over from Eden; the valley stream is never quite frozen, nor its grass buried deep under snow." (*Right Off The Map*: p. 164)

Montague *could* write like this. But he *would* also write as follows;

"But Dick was a disconcerting lump to address; not lumpish, strictly; a graceful mass, a great stalking athlete from a Greek frieze; you might feel him crazy, but not dull; docile too, in a way; as often as Brumby came out with some crystal of practical wisdom, the slowly formed gains of a lifetime, or handed to Dick some holograph chart, his own work, of the shoaly seas of thought upon life and conduct, upon business, manners and the arts, Dick would listen with rounding eyes, silent or only putting in, here and there, a question that opened up new reaches to be buoyed out by the pilot mind; and yet—well, to change the figure, it seemed as if some fine pile of rock had asked nothing better of Moses than just to be smitten, and have its miraculous waters drawn from it, and Moses had smitten, and then found the rod would not bite on that special formation of rock: there are feathers, again, that a pellet will glance off; in Dick's willingness to learn, the most unerring shafts of the elder's sagacity buried themselves and were lost, like bullets fired into penetrable-looking sand. Still, a man must try; it was only fair to the boy, and to the paper." (*A Hind. Let Loose*, pp. 28-29).

This is not a solitary passage. Scores of such can be found scattered up and down his pages. Here that peculiar disease known the world over as *cacoethesscribendi* has simply overdone itself: like a wild horse it has taken the bit in its mouth and run amok.

We are told that there is a time for blank verse and a time, too, to refrain from blank-versing. Likewise I may say that there is a time for metaphors and a time to refrain from metaphors. But Montague had a fatal felicity for coining them: and I firmly believe that it ruined his style more than it improved it. What started out to be a manner became, in course of time, a mannerism: what began as a virtue became, ere long, a virtuosity. And even if a metaphor be employed, it should, I have no hesitation in saying, be completed as soon as possible: it should not drag on to the bitter end. Leslie Stephen, speaking of Matthew Arnold's "Sohrab and Rustum," writes:

"'Sohrab and Rustum' is to me among the most delightful of modern poems, though in it Arnold indulges, perhaps more than enough, in a long-tailed Homeric metaphor, which drags in upon principle all the points in which the thing compared does not resemble the object."[1]

Montague was very fond of this kind of portmanteau metaphor. While on this subject I shall do well, I think, to remark that figures of speech are the bane of most writers of prose. Aristotle, as everyone knows, put a premium on metaphor, raising it almost to the level of a divine gift; and poetry, perhaps, becomes all the more poetical for it. But in that (as Dryden calls it) "other harmony of prose," metaphor (or, for that matter, any figure of speech) is not such a prime necessity. Nay, it is often a positive hindrance. Some of the most exquisite writers of prose have avoided metaphor as they would have done the devil: they have let it severely alone. Swift is a case in point. "The rogue never hazards a metaphor," said Johnson, and right he was not to hazard it. People are apt to forget that what is good for poetry is not always equally good for prose. "There is one glory of the sun and another of the moon;" and prose has its distinct glory, and it is harder to be attained than the one appertaining to poetry.

IX.

Summing up, I may say that, with all his faults, Montague was an excellent author. In judging of a man's work, we shall do well to pass by his weaknesses and concentrate only on his strong points. Every author has his faults; the important thing is to lay hold of his virtues and to make them public. As the late Mr. John Bailey says:

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[1] *Studies of a Biographer.* By Leslie Stephen, Vol. 2, Duckworth, 1898, p. 83.

" But in the arts no number of blunders or failures outbalances a single success."[1]

Or, as the late Mr. Lytton Strachey puts it :

" So complex and so various are the elements of literature, that no writer can be damned on a mere enumeration of faults. He may always possess merits which make up for everything ; if he loses on the swings, he may win on the round-abouts."[2]

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[1] *Walt Whitman.* By Joahn Bailey. (" English Men of Letters," New Series) Macmillan, 1926, p. 207.

[2] See Lytton Strachey's article on " Macaulay " in the *Nation* of June 21, 1928.

"It is for you, people of Bengal, to determine whether you will make this University a national asset. We invite every citizen, conscious of his duty and responsibility, unmoved by ignorant and prejudiced criticism, to come forward to be united with us in feeling, in purpose, for the realisation of our vision of duty and of service. It is ever been our ambition to bring the University in intimate touch with the nation, because of the supreme part that it must play in the national consciousness, pointing out by its attitude towards the things of life, through the whole wide range of human intelligence, the true direction of national safety and national progress. The University should thus be alive and progressive, not a passive and inactive force in the life of the Community of which it is not only a part but a participant. The University would be dead to the nation, if it were made to stand on a height of its own isolated from the Community. On the other hand, if the activities of the University were more and more assimilated with the life of the nation, it might then be even more determinate as a teacher, and more dominant as a leader than it has ever been before."

—*Sir Asutosh Mookerjee in his Convocation Speech, 1922*

THE WORLD ECONOMIC CONFERENCE

———*By* DR. L. NEMÉNYI

PRESIDENT Roosevelt's refusal to stabilise the dollar has led practically to what amounts to a breakdown of the Conference. The layman looks bewildered at these events and feels that he cannot get any proper reply to a set of complicated questions :—

(1) Why did President Roosevelt refuse to agree to a stabilisation of the dollar ?

(2) What is the economic foundation of the controversy between internationalists and isolationists (nationalists)?

(3) Can the world economic crisis be remedied by abolishing tariffs, stabilising currencies, and by an all-round return to the gold standard, as preached by the internationalists or is a further depreciation and expansion of currencies, a rise in the price-level, the maintenance of high tariff walls and a stronger promotion of the idea of self-supporting nations of groups the right solution?

(4) Should the whole world return to the gold standard as advocated by the countries on gold or should the gold standard be abandoned altogether and a new system of managed paper currencies be adopted ?

(5) Can silver, in some or the other way, be remonetised or bimetallism reintroduced?

This note attempts to elucidate these problems on broad lines.

They will be examined from three angles of vision :—*first,* from the point of historical evolution, *secondly* in the light of the economic theory, and *finally* from the point of practical politics within the framework of recent happenings. A description and explanation of the historic evolution of the last hundred years is strictly necessary for a proper understanding of the problems of the present. This evolution will be depicted in two separate compartments, *i.e.*, economic and monetary. An analysis of the actual problems connected with the World Economic Conference will form the third part.

I. THE ECONOMIC EVOLUTION.

(a) *The age of "laissez-faire."*

Inventions of modern science and technique have found a world with an economic system practically unchanged for thousands of years. The new methods of manufacturing and transport based on steam, oil and electrical power gave the possibilities for enormous new activities. Factories and mills have been built all over the world, railways and steamships constructed, telegraphic and telephonic communications established. The field was open to furnish the world with new inventions. The number of suppliers, manufacturers and merchants, was limited, and the profits obtainable were considerable. The few industrialised nations supplied the agricultural countries with manufactured goods and purchased the necessary raw materials from them. The development was not always undisturbed and boom periods were followed by times of depression. These crises were caused by two distinctly different factors. The first,—and from a general point of view more important—factor, was the fact, that sometimes the supply exceeded the demand for the time being. But the world had still ample possibilities to offer and the gradual development of the colonies absorbed superfluous stocks and offered new chances for increased production. The second factor consisted in exaggerated speculation, which destroyed capital and lowered the general purchasing power of the population for a longer or shorter period.

These crises cannot be compared with the present, as their origins were always relative and not absolute.

The advance of technique, the rise in wealth and standard of living of the rapidly growing population of the world required, on the other hand, a greater quantity of raw material than was produced in earlier days. More and more land came under cultivation in the colonial world and products of agriculture, mining, etc., found rapid absorption. The chance of making profits induced the growth of industry and agriculture.

During the period of development there was ample chance for individual units as well as for nations to expand and the principle of "free trade" and "laissez faire" justified the demand that the state should not interfere in economic matters and the insistence, that "the survival of the fittest" would provide proper selection, by gradual liquidation of the weaker units.

The period just depicted was the classic age of laissez-faire and free trade. There was practically no state interference in matters economic and the free flow of goods, services and capital went on unhampered and the then well functioning gold standard was gradually introduced in most countries of the world. To buy in the cheapest market and to sell in the dearest, was the basic commercial principle of those days.

The age of laissez-faire and free trade appears to-day as a beautiful dream of the past and no wonder, that an important school of thought advocates to bring about such measures, which will make free trade and laissez-faire possible again. This school of thought is the group of internationalists, who firmly believe, that if tariffs are lowered or possibly abolished, currencies stabilized again on the gold standard, and exchange restrictions given up, the international free flow of goods, services and capital will be restored and the golden days of the Victorian age will automatically return. The plan of the internationalists seems, however, to be based on the assumption that no essential, structural changes have taken place in the world economy and that accordingly the removal of the mentioned barriers would immediately restore prosperity. But even a superficial analysis of the evolution of the last few decades will prove that in fact *such* structural changes *have* taken place all over the world, which make a simple return to free trade altogether impossible.

(*b*) *Structural changes.*

Towards the end of the last century the tendency in every country gradually arose to manufacture as many commodities within its boundaries as possible. Industrialisation of hitherto agricultural countries led gradually to the erection of tariff walls. At the same time the number of manufacturers and merchants, as well as of shipping, banking and insurance companies grew decidedly faster than the volume of business and the purchasing power of the world's population. As a consequence competition became keener and profits lower. Finally a stage was reached, which was rightly characterised by the MacMillan Report as a "crowded and increasingly competitive world."

The fact that the World War was caused by economic competition is scarcely doubted now-a-days. The tendency after the war was more and more towards industrialization. Practically every country has done its utmost since the war in establishing industries with the help of tariff protection and all these new industries have attempted, apart from satisfying the needs of their own countries, to export as much of their products as possible. Such desperate efforts of exporting goods have naturally lowered the price level, eliminated every chance to make profits and had furthermore the consequence to raise tariffs still higher in the endangered countries. Now according to the good old laissez-faire principles the bankruptcy of the weaker units should have brought about the necessary and automatic adjustments, but, at the same time another structural change of the world's economic organization frustrated every such adjustment. In the last century, namely, manufacturing and trading was chiefly in the hands of private firms, with limited means and credit, whereas the last decades have seen the growth of huge joint-stock companies with enormous reserves, with practically unlimited credit, and often aided by the state. The automatic adjustment to-day cannot take place as easily as during the last century, as these large concerns will go ahead and face considerable losses for years and years—as their balance sheets prove it,—without going into liquidation. The only natural consequence of these structural changes are the high tariff walls which try to make every country self-sufficient as far as possible and which will reduce world trade to the exchange of such goods only which cannot be grown or manufactured behind the tariff walls.

In this connexion it may be mentioned that the importance of foreign trade has been grossly over-exaggerated. It is worth mentioning that estimating most carefully, international trade, at its highest level was utmost 10% of the internal trade of all countries of the world. It is true that in case of some countries foreign trade plays a much larger role, but such countries constitute only a fractional minority. Apart from these few countries every nation has to look after its internal economy first.

What would be the consequence of a lowering or a complete abolition of tariff walls? Nothing less but a further growth of desperate competition and price cutting which would only aggravate the crisis. International cartels only could counteract the effects of free international competition, but the comsumer would have to pay for the higher prices just as behind the tariff walls. On the other hand behind the tariff walls a gradual adjustment of production is bound to take place and internal competition will gradually lower the price level which at first may have been kept too high on account of protection. Efficiency will also rise as a consequence of internal competition. These improvements can, naturally only take place if no cartels keep up the prices, *i.e.*, if there is a, so to say, free trade position behind the tariff walls. The possibility of more planned internal economy is discussed below.

II. Changes in the Monetary System.

The second point to be considered is, how are payments to be effected within the country, as well as in the international sphere.

Amongst the most complicated economic questions of the present are no doubt currency matters and in consequence it seems to be necessary to devote—even out of proportion—most of the very limited space at disposal to an explanation of the currency problem, as otherwise, it is feared, the underlying motives of the difficulties encountered by the Conference cannot be fully realised. An attempt will be made now to explain the working of the gold standard from its early beginnings:—

(a) *The primitive gold-standard.*

The second half of the last century marked the period of transition from the silver standard and bimetallism to the pure gold standard. From our special point of view, only the evolution of the gold standard is of actual interest.

Let us theoretically assume a state of affairs, where gold coins are the only money in circulation. Such a currency system may be described as the *primitive gold standard.* Let us further assume that banking and paper currency are unknown. Now, how will such a primitive standard function? The changes in the quantity of gold in the country—assuming also that no gold is mined in that country—will depend on the balance of foreign trade and payments. If the balance is favourable, for instance on account of an abundant harvest, gold from foreign countries will flow into the country and the currency will expand as more and more coins come into circulation. An expansion of currency, according to the quantity theory of money, has a price raising effect. A higher price level on the other hand acts as a brake on exports and consequently the favourable balance of trade will decrease and, later on, when it turns out to be an adverse one gold will leave the country. If gold leaves the country less and less coins circulate and the currency is gradually contracted. A contraction of currency will, according to the quantity theory, lower prices, the lower price-level stimulates exports and the balance of trade will again be restored and gold will again flow into the country. In very simple words this process is the so-called automatic working of the gold standard. The rate of foreign exchange in case of the primitive gold standard is determined by the proportion of the actual gold contents of the gold coins of various national currencies.

(b) *The fully developed varieties of the gold standard.*

The introduction of banking and paper currency made matters far more complicated. The first step was the issue of paper currency backed partly by gold reserves and partly by security reserves, consisting either of discounted commercial bills or of Government securities. Currency notes issued against security reserves are in fact nothing else than credits granted against a certain security determined by law, and accordingly under this advanced system, we have to observe not only the expansion of metallic money but also that of paper currency and credit. The system when gold coins and paper notes are both in circulation, is called the *full gold standard* or *gold standard proper*, also *gold specie standard.* During and after the war gold coins disappeared from circulation and were not reintroduced. When currencies were stabilized—after the war, two new main types of the gold standard were established, the *gold bullion standard* and the *gold exchange standard.* Under the *gold bullion standard* gold coins do not circulate, but the paper notes are exchangeable into gold bars of a minimum weight and fixed fineness. The gold bullion standard has been adopted by the U. K. in 1925 and abandoned in 1931. In case of the *gold exchange standard* gold reserves consist partly of foreign exchanges of such countries which are on the gold bullion standard and the currency notes are exchangeable into such foreign currencies instead of into gold. The gold value of the notes, in case of all the three main types of the gold standard, is kept up by the fact, that the currency authority is compelled by law to buy and sell gold—or gold exchange—at a fixed price, *i.e.*, at the rate at which the currency is pegged to gold. The automatic working of the gold standard in case of paper currency is somewhat more complicated, than that of the primitive gold standard, as the rate of foreign exchange can fluctuate between the gold points.

(c) *The automatic working of the fully developed gold standard.*

If the balance of trade and payments of a country is favourable, foreign debtors will have to buy the currency of that country in order to pay their dues and as a consequence the rate of foreign exchange will tend to rise by these purchases. If it will rise to such a level at which it becomes cheaper for the foreign debtor to send gold and to sell it to the currency authority at the fixed price, having allowed for freight, packing, insurance and interest, then the upper gold point is reached. Gold will flow into the country, the currency will expand, prices will rise and the balance of trade will gradually tend to become adverse, when exactly the opposite process will take place. Under this highly developed system, the automatic working is also strengthened by a rise or fall in the bank-rate, directed by the management of the bank of issue (reserve bank, central bank). Higher or lower interest rates have practically the same effects as a contraction or expansion of the currency. The automatic working is furthermore accentuated by the in and outflow of foreign capital. High interest rates coupled with a low rate of exchange attract profit—seeking foreign short term capital, which also helps to expand the currency and thus by making the balance of payments favourable helps to reverse the situation. When the rate of exchange has gradually risen and the rate of interest fallen foreign capital will leave the country and strengthen the automatic working by contracting thus the currency. In case of the gold exchange standard the position is somewhat more complicated, for gold, contained in the monetary reserves, cannot leave the country. Instead of gold leaving the country the foreign exchange reserves of the Central Bank will be partly depleted.

(d) The chief characteristics of the modern gold standard and credit structure.

(i) The internal position.

Prior to passing a final judgment on the gold standard it is essential to analyse its chief features. It has been mentioned, that paper currency notes are issued under the gold standard system partly backed by gold and partly by securities. The gold backing accordingly forms only a certain percentage of the paper notes actually in circulation. This percentage, in various countries, fluctuates between 25-40% as minimum gold cover prescribed by law, but may be actually as high as 60 or 70% or even more under favourable circumstances. It is evident that even in the case the actual percentage of the gold reserves is much higher than the legal minimum, if all the note-holders are panic-stricken on account of the outbreak of a war, revolution or a financial crisis and all of them approach the bank of issue at the same time, only a certain percentage of the note-holders can get gold in exchange for their notes. In case of such runs—as well-known to every reader of newspapers—the convertibility of notes into gold has to be suspended for the time being.

If a further analytical step is undertaken the real position of the modern monetary structure can be revealed, *i.e.*, the importance of what may be described as *bank money*. Under a highly developed banking and cheque-system, practically nobody keeps more notes than actually necessary for daily cash-transactions. All surplus money is deposited with the banks. The banks on the other hand keep only a certain portion, say, 10 to 25% of the cash thus received, in their safes and will use the surplus for granting new loans to their clients. Under a developed cheque system however the clients to whom the loan has been granted will most likely not take the amount in cash from the bank, but will make payments by cheque. Now it may be assumed for simplicity's sake that there is only one bank in a certain town. In that case those who received these cheques will also deposit them in the bank and their value will be credited to their account. The result is, that with the help of such transactions, the total value of deposits and loans will increase whereas the cash in the vaults of the bank will remain unchanged. Such an extension of granting loans and receiving deposits could go on indefinitely if a certain minimum proportion between actual cash and the value of deposits would not have to be kept up for the simple reason, that small amounts of cash are always required by the depositors for their daily transactions. This proportion varies from country to country. In the U.K. the cash percentage uniformly adopted is at present 10% only. In India it is 20 to 25%.

The fact that the banks in the U.K. keep only 10% of their deposits in cash, means actually nothing less, than that with the help of a certain amount of fresh cash the banks can create ten times as much new loans and that these new loans on the other hand return to the banks—under a highly developed cheque system—in the form of deposits. In the above example it was assumed, that there is only one bank in a town, in order to facilitate the explanation of this somewhat complicated phenomenon. Going a step further, it is clear that if there is any number of banks in a town the position for all the banks, taken as a whole, will remain unaltered. If the loan granted will be credited in connection with a cheque payment to the account of the receiver of the cheque in another bank, this will make no difference, as from the point of view of all banks deposits will increase whereas the actual cash remains unchanged.

The credit and deposits thus created by the banks is called "bankmoney" and is handled with the help of cheques. The existence of bankmoney can explain *two* important points. *Firstly* it makes it clear how it is possible that statistics show the value of all the deposits in the banks of a country to be much higher than the value of the actual currency notes in circulation and *secondly* it explains the rapid development of industry during the last few decades. Apart from the phenomenal inventions of technique, without the huge expansion of credit—which was only possible by the creation of "bankmoney"—the modern development of industries could have never taken place. On the other hand this modern system shows no doubt certain weak points. Similarly to the runs on the gold reserves, the public, in case of a panic, will attack the banks and demand currency notes in exchange for all demand deposits. No bank in the world could pay out all demand deposits at one and the same time and accordingly it will have to close down the shutters for some time and issue a moratorium, or pay only a certain small percentage of the deposits for the time being. As is well-known, such events happen only in times of crisis. Summing up, one may say that the gold standard and the modern banking system can only function in normal times and that these two systems are based on the hope that under normal circumstances all the depositors will not try to cash all their demand deposits at the same time and that all note-holders will not run to the bank of issue and ask for gold in exchange for their notes. If such runs happen the system breaks down and a moratorium has to be declared.

If a comparison is made between the proportion of the bank deposits and the actual gold reserves it becomes evident that the money held by the depositor is covered by a very small percentage of gold only. If we assume, for example, that the notes in a certain moment are covered by 50% of gold, and that the actual value of all bank deposits is five times that of the value of the notes in circulation, in that case the deposits are only covered by 10% of gold. This fact leads to the observation, that nowadays under the highly developed banking system—the value, or with other words, purchasing power of the actual money, *i.e.*, bankmoney plus notes is scarcely influenced by the volume of the gold reserves. In fact the small amount of gold held in the reserve has no influence on the actual value, *i.e.*, on the internal purchasing power of the notes and cheques. The word "cheque" may be used for "bankmoney" as the deposits, are symbolised by cheques in case of payments. The purchasing power of the money under such a system depends chiefly on the larger or smaller quantity of money in circulation.[1] An expansion of currency and bank money namely, will raise prices and a contraction will lower the price level. The decision to contract or expand bank money rests with the management of the banks and finally with the bank of issue and as a result of this bird's eye view of our present monetary system one may safely state that our money—even when it was on the gold standard, was in fact a managed paper currency and was in reality but little connected with the actual gold reserves. The currency authorities and the banks can contract and expand currency and credit to a great extent even when the gold reserve remains unchanged. It is only the belief of the public based on tradition that the existence of the gold reserves give an intrinsic value to a currency. It has been sufficiently proved that the convertibility of the deposits into gold is most remote and that the value, *i.e.*, the internal purchasing power of the notes and deposits depends chiefly on their quantity in circulation.

(*ii*) *The external position.*

On the gold standard, as explained, the rate of foreign exchange fluctuates between the gold points. Should however, the balance of trade and payments remain adverse for a relatively long period the gold reserve will not suffice. Under such adverse circumstances countries, as a rule, try to obtain foreign loans to tide over the lean days. In case foreign loans are not forthcoming there is no other alternative but to go off the gold standard and to depreciate the currency or to introduce exchange restrictions. Under a system of exchange restrictions practically the entire foreign exchange business of the country is concentrated in the hands of the government. All exporters have to sell their foreign exchanges to the government, which in turn distributes the foreign exchanges thus obtained to the importers of most necessary goods only. With the help of such restrictions the external position is balanced as far as possible. If the balance cannot be maintained even with the help of restrictions, then a moratorium regarding foreign payments has to be declared as is the case to-day with many countries in Central Europe and South America.

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[1] The further problems connected with the velocity of circulation and the volume of business may be omitted here.

If a country goes off the gold standard, the rate of foreign exchange as a rule depreciates and the notes are not convertible into gold. The currency can be still well kept in hand as a "managed paper currency" which is in fact not very much different from the management of a currency under the gold standard now-a-days. The paper sterling is a good example of such a managed paper currency since September, 1931. The working of managed paper currencies, the basis of the value and purchasing power of inconvertible notes and the functioning of exchange equalisation funds are scarcely understood by the public. Unfortunately space forbids to deal with these questions.

If the position of the gold reserves is examined from the external point of view only, it becomes evident that in case of a country, which is likely to have often an adverse foreign balance, a huge gold reserve would be required in order to tide over the adverse position.

In practice, it is most unlikely that a country which has frequently an adverse balance should have a huge gold reserve. And assuming even that it would possess such a huge gold reserve, that reserve would be lost to foreign countries fairly soon under the adverse position. Nowadays the greatest part of the foreign balances are adjusted by giving and taking foreign loans and accordingly the rôle of gold is greatly decreasing in connection with foreign payments.

(e) *Is a return to the gold standard possible ?*

The gold standard has been much praised and much abused. The layman expects a definite reply, whether the gold standard is a bad or a good currency system ?

The question as asked in this form is not formulated correctly.

All economic institutions have a relative value only. They are most satisfactory under suitable circumstances and cannot function in an adverse situation. Such is the case of the gold standard too. The gold standard has functioned excellently during the days of laissez-faire and free trade. It has been explained how the gold standard functions and corrects, by its automatic working, the fluctuations of the price level and thus the balance of trade and payments. It is true that the fluctuations of the price level—on the long run—depend on the scarcity or abundance of the supply of newly mined gold too. An increase of the gold supply will expand currency and raise the price level, conversely a decrease of supply will have the opposite effect. Statistics of the last 60 years show, however, that the price movements caused by changes in the supply of newly mined gold were never exorbitant and always gradual only.

The chief point to be stressed in connection with the gold standard is the fact, that it can only function if the free flow of goods, services and capital is assured and if exchanges in the international sphere are stable. The gold standard is essentially an international standard and can only function if it is widely adopted in the international sphere and if all mentioned preliminary conditions are fulfilled. During the days of laissez-faire and free trade the gold standard has functioned most satisfactorily and that was the reason why the greatest part of the world has adopted it in pre-war days. There is nothing wrong with the gold standard itself, but the world has changed, deep going structural changes have taken place which have been sketched in the beginning of this paper, and these changes have made the functioning of the gold standard impossible under the changed circumstances. The economic evolution—as explained—stopped the free flow of goods, services and capital and as a consequence the gold standard broke down and to-day only 5-6 countries are left on gold.

III. THE ACTUAL PROBLEMS FACED BY THE WORLD ECONOMIC CONFERENCE.

The events of the last few years are too well-known and therefore, it is not necessary to recapitulate them.

Now the actual situation has to be faced and the final conclusions will have to be drawn. It is hoped that the explanation of the economic and monetary evolution succeeded in making it perfectly clear, that the trend of evolution by the gradual growth of industrialization all over the world has brought the age of laissez-faire and free trade to an end and that the end of laissez-faire was the death-knell of the gold standard.

Now a further point has to be mentioned which is of utmost importance in connection with the actual dead-lock of the W. E. C., namely the fact that the depreciation of currencies has been used by some countries as a device in order to bring about better conditions. Some countries have depreciated their exchanges in order to stimulate exports but the recent decision of the U.S.A. to depreciate its currency has deeper going reasons. The extremely bad internal economic conditions of the U.S.A can only be remedied by a quick and substantial rise in prices. The huge internal indebtedness has been contracted at prices 2 to 3 times as high as the level of February last. At that low price-level the debtors could not possibly fulfil their engagements and wholesale bankruptcies and a further expansion of the crisis would have been unavoidable, if the decision would not have been made to depreciate the currency and to inflate. Prices have risen considerably on account of the new policy, when the powers at the W. E. C. tried to persuade the U.S.A. to stabilize its cross-rate at the level of 405. The immediate stabilization of the dollar at that rate would have caused a collapse of the price level of the U.S.A. and would have had incalculable bad effects on economic conditions. Mr. Roosevelt's decision was perfectly correct not only in a narrower national, but also in an international sense. President Roosevelt has taken the lead and pursues a policy which is the only way out of the crisis and which will finally defeat the international school of thought, who believe that, by stabilizing currencies, lowering tariffs and so on prosperity can be restored. No country will follow the advice of the internationalists against its own vital interests and no nation will give up its newly established industries for the sake of the free trade of other countries.

The most acute consequence of the world crisis is no doubt the low price level, which makes production unprofitable and which created an unprecedented disequilibrium between creditors and debtors resulting in wholesale bankruptcies. There is no other way out of the crisis than to raise the price level and to make thereby production profitable and to adjust debts to the former level of prices. Mr. Roosevelt has gone in for a bold decision and the world will have to follow his lead. There is little doubt left that all currencies will be forced off gold sooner or later, inspite of the recent decision of the countries still on gold. An all-round policy of currency expansion will raise the prices all over the world and bring about a new era of prosperity within a relatively short time. Currencies in the near future will have to be depreciated to a lower, more suitable level at which they may be gradually stabilized. A higher price level will benefit all producers and will be disadvantageous only to those with a rigidly fixed money-income. This latter class forms only a small percentage of the population, which has greatly benefited by the recent fall in prices.

It is most interesting to state that economic co-operation has definitely failed at the W.E.C. and that the U.S.A. have made all the change pursuing their own egotistic interests. It is still more remarkable that the egotistic move of the U.S.A.—more than likely—will bring about better conditions gradually all over the world.

Summing up, it appears to be quite sure, that the world is on the eve of drastic changes. The events of the W.E.C. have taught a good lesson to those who still believed that one could just muddle through by uttering some commonplace phrases. The world to-day asks for strong and decided actions and Mr. Roosevelt has clearly shown the way. But this is the first step only. Every country has to take stock of its economic position, has to draft its future plans and has to work out its own salvation. The world crisis marks the period of transition from the age of free trade towards national self-supporting units or groups and planned economy. The trend as depicted in part one, points distinctly in this direction.

Some nations might combine into self-supporting larger groups, as has been already partly achieved by the British Empire at Ottawa. The Danubian States may in time also form a similar group. Other large self-supporting nations might work out their own plans.

As regards currencies, there is no doubt left that the gold standard cannot be restored. Managed paper currencies will hold the field and gradually a certain pegging and stabilization of currencies in convenient groups will take place when matters will settle down later on. The sterling group is already at present a good example. As regards managed paper currencies a policy of relative price stability will also most likely be considered at that stage.

And finally it remains to reply to the questions raised in connection with the introductory remarks. The replies are practically contained in the foregoing and accordingly it will be sufficient to indicate the main principles only :—

(1) President Roosevelt refused to stabilise the dollar, as such an action would have been decidedly harmful to the economic position of the U.S.A. Mr. Roosevelt has declared in this connection, that the internal economic prosperity of a nation is far more important, than the stability of the rate of its foreign exchange.

(2) The internationalists believe, that, if tariff-walls are removed, exchanges stabilised, the gold standard restored, etc., the good old days of laissez-faire can be again brought back. The isolationists (nationalists) on the contrary, feel sure, that deep going structural changes have taken place which make every reversion to free trade impossible and that only a further depreciation and expansion of currencies and a thoroughgoing consolidation of self-supporting nations or groups of nations can bring about better conditions.

(3) The reply given to question 2 contains the reply to question 3 too.

(4) A return to the gold standard is not practicable even if it is assumed that in principle such a return is desirable, as the gold standard could not function under the present conditions. The gold standard if restored under the present circumstances would break down very soon.

The possibility of a return of such conditions under which the gold standard can function is more than remote and to the mind of the writer most unlikely.

(5) As the writer believes that in future managed paper currencies will hold the field, the question of remonetising silver may be ruled out.

The chief lesson derived from the World Economic Conference is the duty of every country to work out its own salvation. When, later on a national economic adjustment has taken place a certain stability of exchanges and other international economic relations may be discussed. For the present international economic co-operation is not workable.

THE WHITE PAPER PROPOSALS

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I

THE Constitution proposed for India in the White Paper departs from the definite declarations and pledges given and repeated by Government on the subject. In 1929, Lord Irwin as Viceroy went all the way from India to England to obtain Government's consent to his Declaration that the immediate objective of Indian Reform should be definitely a Dominion Constitution for British India. The Viceregal Declaration was fully debated in Parliament in November, 1929 in more authoritative speeches which raised high hopes in India. The Round Table Conference was convened to work out a possible Dominion Constitution for India under that Declaration. It was further agreed in the Gandhi-Irwin Pact and Gandhi-Willingdon Settlement that (*a*) India is to obtain a Dominion Constitution subject to safeguards (*i*) to be for a limited period and (*ii*) such as are demonstrably necessary in the interests of India ; and (*b*) that the three governing principles of such a constitution should be Federation, Responsibility and Safeguards. It was, however, no part of these Agreements that any one of these principles or factors should jeopardise or nullify the other. It was not agreed that the Safeguards should be so overweighted as to bear down Responsibility, or that Responsibility should indefinitely wait on and for Federation, or that Responsibility is to come to India in doses and by stages, provincial and central or federal, and not by a single process. And yet all these alterations of established agreements are precisely what the White Paper proposes. It has frankly introduced safeguards, financial and commercial, some of which, far from serving the interests of India and her economic advancement, are flagrantly injurious to those interests. Some of the administrative safeguards by reserving to the Governor-General and to his Agents, the Provincial Governors, special Responsibilities, several Departments and wide general powers, are frankly intended to reduce to a shadow the little substance of Independence and Responsibility left in the proposed Constitution. As a result of these elaborate safeguards eating up the freedom of the constitution, the provincial governor will be enabled to pass into law what the present Governor-General is not empowered to do, except as an Ordinance and that only for the limited period of six months. In the sphere of Finance, India, Federal or British, will not have any say in the matter of determining whether the Rupee should be 1s. 6d. or 1s. 4d. She will have no say in the matter of export of her gold. She won't be permitted to protect what she may consider to be her national key-industries for fear of racial or commercial discrimination. She won't see even the beginnings of a National or Dominion Army, nor have any voice in determining the expenditure on her present Army, its strength, recruitment, or the pace of its Indianisation. To crown all, the Constitution is to be based upon a system of Communal Electorate upon which a Democracy or Dominion Constitution can never be built. It is the best antidote to Democracy, its direct negation and contradiction, and is, accordingly, without any precedent or parallel in modern history and politics.

II

It is a surprise that Government has not tried to solve the Communal Problem for India in the light of its international solution. It is a greater surprise that in the framing of that international solution the leading part, if not the initiative, was taken by His Majesty's Government through their distinguished representative, the then Foreign Secretary, Sir Austen Chamberlain. As a step towards world peace after the Great War, it was agreed that one of the sources of future trouble was Minority problems calling for an international treatment and a final solution. The collective statesmanship of the world as represented at the Paris Peace Conferences applied itself to the production of a general scheme of Minority Protection, which might be at once imposed upon the then militant Minorities of Europe, the Greeks and Turks, Germans and Poles. Regular Minorities Guarantee Treaties and Stipulations were then framed and were presented for signature to the different States concerned in post-war reconstruction of Europe. Nearly twenty such States are now bound by these Treaties and Stipulations. Then the question was raised and hotly debated at the League of Nations as to whether these signatory States alone were to be exclusively bound by these Minority Obligations from which the non-signatory States proposing them could be free. The debate led to the fundamental question of the equality and brotherhood in all matters of all the States Members of the League of Nations. It was ultimately concluded by the adoption of the following Resolution at the Third Assembly of the League of Nations in 1922 on the basis of proposals submitted by Prof. Gilbert Murray and the Latvian Delegate, Dr. Walters:

> "The Assembly expresses the hope that the States which are not bound by any legal obligation to the League with respect to Minorities will nevertheless observe, in the treatment of their own racial, religious or linguistic Minorities, at least as high a standard of justice and toleration as is required by any of the Treaties and by the regular action of the Council."

To the question whether there should not be a general treaty binding all States for Minority Protection, the French Delegate, M. de Jouvenel, replied that "he could readily understand that States which had signed Minorities Treaties should think it unreasonable that others had not done so. He was quite ready to present the excuses of his own country. France had not signed any such Treaties, because she had no Minorities. To find Minorities in France, they would have to be created in imagination."

The same ground was urged by Viscount Cecil on behalf of the British Empire. To the suggestion made by the French Delegate that "some ill-humoured Welshman might pose before the League of Nations as the Champion of Wales," he replied that "he was not afraid of the obstreperous Welshman because he did not exist."

Unfortunately, such a way of escape was not open to India who has Minorities with vengeance, and even Minorities in the making.

But India equally with France and England, as an original member of the League of Nations, cannot lay aside a solution for her own domestic problems, which she has herself helped to propose and enforce for other States, her own colleagues in the League of Nations. She is herself a contributory and a signatory, one of the High Contracting Parties, to these Minorities Treaties imposed upon States troubled by Minorities. Therefore, both the Government of India and His Majesty's Government are in a special manner bound by these international arrangements, which should automatically apply to the solution of India's own communal problems.

There is no reason why India should be at liberty to depart from the World-solution, and to find her own solution of her Minority problems. It is time that she should adjust her political clock according to the world's chronometer.

The position, indeed, has been finally stated by Mr. Arthur Henderson, the then Foreign Secretary, who as President of the Council of the League of Nations explained at its meeting held in January, 1931, how the League's system of the protection of Minorities was "now a part of the public law of Europe and of the world."

The Government's Communal Award for India in its principles and details is completely at variance with this recently evoloved International Law on the subject of Minorities.

III

An objection may be raised to the application to India of the International Scheme of Minority Protection that the different Communities of India are not agreeable to it. But these Communities are not agreeable to any settlement among themselves. A settlement means 'give and take.' One Indian Community, the Moslems, started with their fourteen points at the first, and even went on adding to them up to the last Round Table Conference. They did not yield a single point for the sake of compromise. This is how Communal compromise had failed in India. But communities in Europe had fared no better. The Germans and Poles, the Turks and Greeks were not left to themselves to achieve a compromise after the Great War. Minority Problems became an international concern calling for international treatment lest they threaten Peace once again. The same should be done in India. Nearly 20 different sovereign States of Europe are now bound down by the League of Nations' Scheme of Minority Protection, the Minorities Guarantee Treaties to which India herself is a party. The question did not arise as to whether the communities concerned in these States of reconstructed Europe were agreeable to that scheme or not.

The application to India of that Scheme has been agreed to by its so-called Majority Community, the Hindus, making up ¾ths of India. But the attitude of a fourth of India has been hostile and has determined that of the Government! The Hindus have sacrificed their own communal interests and made a bold bid for genuine Democracy and Responsible Government in declaring for the international communal award of the League of Nations as the highest and most impartial arbitral body imaginable. And in this they have been also joined by all non-Moslem communities, the Sikhs, Christians, and even the womanhood of India. But His Majesty's Government who have and are doing so much to uphold the authority of the League of Nations and of world-settlements have themselves flouted that authority in the case of India in the sphere of Minority problems only to placate one particular Indian community. It is sometimes urged against the Hindus that they stand for the international communal award, because it suits them as the majority community in India. No doubt, they are the original and indigenous, and, naturally, the majority community of India, now making up 75% of the population of India which has been their home, and only home, through the ages, like the Poles of Poland or the Czechs of the newly-created State of Czecho-Slovakia, with lesser majorities. It is, however, forgotten that the Hindus are the majority, only in India as a whole, for purposes of her central or federal government, but not so in the Provinces which are to function in the coming constitution as practically so many sovereign States. It is the game of Moslems always to describe themselves as the helpless Minority Community needing all protection! and yet, in the whole of Northern India, from Karachi to Delhi, and in the large Province of Bengal, they are the majority, and any question of protection that may arise in the four Provinces of Sindh, North-west Frontier, the Punjab and Bengal is the question of the protection of the Hindus as a Minority. And yet even as Minorities the Hindus are prepared to stand for the world-solution of the Minority Problem irrespective of its consequences to their position as Minorities for the sake of India's progress in peace towards a democracy and a Dominion Constitution. It is to be hoped that the British Government will demonstrate the authority and usefulness of the League of Nations by applying to India the benefits of its work in the sphere of Minorities, with the consent of so many communities of India, Hindus, Christians, Sikhs, Parsis and others, nay, even Moslems of the growing Nationalist School, even Indian women of *all* communities, making up nearly four-fifths of India's population.

IV

The Goverment's communal award has not, as was expected, come up to the expectations of any community in India. Different communities have expressed different degrees of disapproval of the scheme. No doubt the situation created by it is due as much to India as to Great Britain. Both the countries are to blame for the cleavage that has grown between them. This aspect of the matter has not yet received enough public attention. India herself is to blame for creating the deadlook that has arisen because she was asked to produce an agreed solution of the communal question, and has not been able to produce any so far. But even here it may be stated in defence of India that the communal problem was not in its origin her own creation. It was the creation of the British Government. It was due to Lord Minto's short-sighted statesmanship and weakness in yielding to communal tendencies which first became articulate in his time. But if India is not responsible for the creation of the problem she is much less responsible for the fact that no solution of the problem has yet been forthcoming. The last organised attempt at a solution was by the assembling of the first Round Table Conference. The Conference was perhaps unexceptionable in theory but in reality it was open to grave objections. The most serious of these objections applied to its compositioin. The Conference was a packed body of members chosen in a most arbitrary manner without any reference to the choice of India in the matter, not even to the opinion of the most representative body, the Assembly. It was on account of this unsatisfactory composition of the Round Table Conference that India was not able to reach agreed conclusions not merely on minority problems but also on many more fundamental problems of Indian constitution. Therefore the conveners of the conference were themselves primarily responsible for the differences and divisions for which India stands disgraced in the eyes of the world. A conference meeting under such circumstances, which were beyond India's control, could not but reveal in their exaggerated forms the difference and diversity so natural to a country of continental proportions.

But granting that India is to blame for bungling the communal problem the blame of Great Britain is not less. Failing an agreed Indian solution the Government felt compelled to produce their own solution of the problem, and it is further stated that they felt compelled to undertake this task at the invitation of India. It is, however, open to question, whether any such invitation was really sent to the British Government for which India can be held responsible. There was a proposal for arbitration raised at the second Round Table Conference for which India could be held more responsible, but the proposal fell through and has not been heard of since. The later invitation on which the Government profess to have acted was in the form of a resolution passed by what was originally called the Working Committee of the Round Table Conference but later called the Consultative Committee in accordance with the deterioration of its status, as decided by the Secretary of State. It was this advisory body, which was the least representative of Indian opinion and further disabled from influencing the opinion of His Majesty's Government, that is supposed to have sent this request in the name of India for the Government's communal award. Therefore the Viceroy has not shown a strictly impartial judgment in considering, in his latest speech at the Assembly, that India should be bound by she award which the has herself invoked.

Apart, therefore, from the supposed obligations resting on India to accept the award, which are not admitted in India on the grounds stated, it was not open to the British Government to fashion the award as if writing on a clean slate or making out a blank cheque. The award should have been related to its unalterable historical setting. It has come in the wake of a long course of constitutional development. India is out to achieve full responsible government or dominion constitution and Great Britain has also pledged herself to accede to her demands. The first Round Table Conference had agreed only to certain safeguards to such a constitution but the character of the constitution as a democracy was beyond its purview because it has been repeated in at least four Parliamentary declarations in recent years. The most important of these was the one secured by Lord Irwin, for which he undertook a journey to England during his Viceroyalty.

But the safeguards to a constitution must be only such as should guard the constitution against possible risks to its existence and true character and make it safe for democracy. The safeguards, instead of guarding the constitution, should not themselves assail it. And yet this is what has been done by the proposed communal award. It rests on three proposals, *viz.*, communal electorate, reserved representation, and weightage, each one of which singly is destructive of democracy, not to speak of their effects in combination. The Government have so devised the systems of franchise that they can never be compatible and consistent with any kind of national self-government. There is not a single parallel or precedent for their communal proposals in any civilised constitution of the world.

The Government now expect that their communal award must take precedence over the constitution. The constitution must suit itself, must bend and twist itself to the communal award and to its steel frame, an inflexible framework, and not the award to the constitution. This shows which way the wind blows. We have in the award a sufficient foretaste of the coming constitution, which will be a novel creation, an original type of state in politics. It will be a complete negation of all that is meant by a democracy or a dominion. Realising the unsoundness of their plan the Government have been good enough to suggest a way out. They are prepared to scrap the scheme the moment it is replaced by an agreed Indian scheme. But there have been created serious obstacles to an agreement. A premium has been put on communalism and a heavy discount on nationalism, and there can be no agreement between communalism and nationalism as there cannot be between fire and water. A communal agreement is out of the question in a constitution to be constructed by the counting of heads, and on the basis of a new political arithmetic emphasising Quantity at the cost of Quality. The counting of seats for communities in the legislature will not solve the problem of Indian constitutional development. The path to an agreed solution ~~lies~~ only through a bold stand for principle, for democracy undefiled, pure and simple. The only agreed solution possible for India is to follow the world and declare with one voice for the international communal award which is one of the most enduring results of the last Great War. To that award both England and India are already parties and signatories and it is already binding on them as members of the League of Nations with which it is lodged as an instrument of international application.

V

The Hindu position on the Communal Issues may be stated in the convenient form of the following propositions :

(1) The Hindus as a people are prepared to follow the world-solution of communal problems as the best possible solution evolved by the collective statesmanship of the world to meet all possible and conceivable cases and complications of such problems all over the world as a step towards world-peace.

(2) India herself is as much a party to that solution as England whose representative, Sir Austen Chamberlain, played a noble and leading part in the formulation of that solution.

(3) That solution now ranks as International Law and constitutes one of the very successes of the League of Nations in its work for Peace.

(4) This International Scheme of Minority Protection recognises Minorities of only a certain minimum size (20°/o of the population) as eligible for protection and confines such protection exclusively and strictly to what are called Linguistic, Racial, and Religious Minorities ruling out all other kinds or classes of Minorities, political, social, or economic and also ruling out such methods of protection as Communal Electorate and Reserved or Weighted Representation in Legislature and Administration on the ground that these stand for the common and not the separate interests of communities. These separate interests are linguistic, racial and religious, and these are to be separately protected by special statutory safeguards imposed on the constitution.

(5) By accepting this scheme for India, all Minorities, Hindus or Moslems, must accept Joint Electorate, without any

reservation of seats in the Legislature, in a readiness to work a democracy with their brethren of the majority community.

(6) The Hindu Minorities of Bengal and the Punjab are prepared to do without reservation of seats, together with the Sikhs in the Punjab, to help India out of the slough of communalism and ensure her progress toward a genuine Democracy or Dominion Constitution.

(7) The British Government ought to accept this as the agreed solution of all communities in India, barring only a section of communally inclined Moslems, and as the only solution compatible and consistent with the Dominion Constitution promised to India.

(8) If, however, the British Government, against all precedent or parallel in modern history and politics, against all civilised or democratic theory and practice, force on India against the wishes of the vast majority of her population the discredited devices of Communal Electorate and Representation as methods of Minority Protection, the Hindus demand that such Protection must be given on the basis of a common scheme and standard applicable equally to all Minorities without permitting any differentiation as regards definition, franchise or weightage. To take an illustration, if the 14 per cent. Moslems of U. P. are to count as 32 per cent. the same weightage must be given to the Sikh Minority of the same size in the Punjab.

(9) The principle of protection of Minorities cannot be expanded to include protection of Majorities by securing by statute their natural dominance in numbers.

(10) In the Government's Communal Award the principle of protection of Minorities has not been admitted for the Hindu Minorities of Bengal and the Punjab whose representation, far from being given additional weight to which they were entitled on the same ground as the Europeans for their contributions to culture and revenue, has been reduced even below their strength in the population.

(11) The least that the Government should now do to remove this grossest injustice to a community like the Hindus of Bengal to whom Bengal and the rest of India owe so much since the days of British beginnings in India is to so alter the distribution of seats as between them and the Moslems as to reflect their respective proportions in population, not taking into account the seats for non-communal, special interests and for non-Hindus and non-Moslems.

"I see the people pass before my eyes in the livery of wretchedness and political subjection, ragged and hungry, painfully gathering the crumbs that wealth tosses insultingly to it, or lost and wandering in riot and the intoxication of brutish angry, savage joy; and I remember that those brutalised faces bear the finger-print of God, the mark of the same mission as our own. I lift myself to the vision of the future, and behold the people rising in its majesty, brothers in one faith, one bond of equality and love, one ideal of citizen virtue that ever grows in beauty and might; the people of the future, unspoilt by luxury, ungoaded by wretchedness, awed by the consciousness of its rights and duties."

—*Giussepe Mazzini*

THE LATE MR. J. M. SEN-GUPTA

——*By* Radha Kumud Mookerji, M.A., Ph.D.
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THE death of Mr. Jatindramohan Sen-Gupta, aptly designated as *deśa-priya*, 'beloved of the people,' removes from the public life of India and of Bengal in particular, one of its most conspicuous characters. A most melancholy and, indeed, tragic aspect of the event which is nothing short of a great national calamity is that it has come about like a bolt from the blue, swift, sudden, and stunning in its effects, and most ill-timed and inopportune. The country is now in a most critical period of its history, in the grip of a revolution affecting its foundations and every phase of national life, political, social, economic, cultural and religious, and can ill-spare the tried and mature leadership of a person of Mr. Sen-Gupta's calibre and character to help it towards stable conditions by his constructive and fruitful statesmanship.

But it is more of a national misfortune that his death has now for all practical purposes to be considerably antedated, that the physical removal of Mr. Sen-Gupta from the public life of Bengal by forces beyond the control of mortals must now be dated much earlier than the final event. It was preceded by a period of legal removal by processes of one of those laws which Sir Rashbehari Ghose has made famous by his description of 'lawless laws.' The Government encompassed his civil and political death by keeping him in confinement under Regulation III of 1818 since 20th January, 1932. Thus his death, deplorable as it is in every way, had really cast its calamitous shadows over the country long before it could suspect the coming calamity, and it is this fact which makes it so very deplorable from both personal and national points of view.

Indeed, Mr. Sen-Gupta's life is one continuous tale of suffering and sacrifice for the country. It is a record of trials and tribulations undertaken and undergone cheerfully and heroically for his down-trodden people, and not a record of any triumphs of personal self-aggrandisement. He imbibed patriotism in the very atmosphere and traditions of his own house and family. He grew up under the inspiration of the example of his father, Jatramohan Sen-Gupta, the leader of the Bar at Chittagong, and, as usual in those days with leading lawyers, one of the leaders, too, of the Indian National Congress, enjoying the fullest confidence of such stalwarts as W. C. Bonnerjee, Surendranath Banerji, Baikunthanath Sen, Ambicacharan Mazumdar, Anandamohan Bose, Rashbehari Ghose or Kalicharan Banerji. Towards the later days of Jatramohan Sen-Gupta, the country was already getting sick of Moderate Politics for which the Congress had stood so long. By the phillipics of Tilak, Bipinchandra Pal, and Sri Aurobindo Ghose, Moderate Politics came to be branded and banned as Mendicant Politics, until public opinion was finally fixed by the historic expression which by itself has more immortalised Sir Asutosh Chaudhuri than his latter-day Judgeship of the Calcutta High Court, the slogan that 'a subject nation has no politics.' Accordingly, when the present writer was touring several districts of Bengal with Bipinchandra Pal as leader to organise centres of national education independent of Government, he came to Chittagong in 1907 and found the revered Jatramohan Sen-Gupta ready to lend himself whole-heartedly to that movement and establish at once the Chittagong National School with the late Pulin Das as its Secretary. Mr. J. M. Sen-Gupta was then having his education in England and on return felt the changed political atmosphere of the country in no time. At the early age of 26, in 1911, he joined the Faridpur Provincial

Conference and invited the Conference to meet at Chittagong next year under his father as Chairman of its Reception Committee. But the turning-point in his life came in 1921 with the first start of the Non-Co-operation Movement, of which he stood out as one of the staunchest apostle in Bengal. He suspended for a time his legal practice and organised Direct Action and Strike among the workers concerned with the B. O. C. of Chittagong. The District Magistrate of Chittagong served upon him a notice not to organise public meetings in the district. But he offered his first Civil Disobedience to that order and suffered the first imprisonment of his life.

Thenceforth his life became a series of activities in furtherance of Non-Co-operation and Direct Action and a resulting series of sufferings and incarcerations. This is not the place to give a complete account of these. But the most conspicuous incident of his life which brings out his characteristics, the stern stuff of which he was made, deserves mention, however meagre. It was his successful organisation of Direct Action on a large scale and over a wide area, a strike of 24,000 Railway men against the A. B. R.-administration. Single-handed did he conduct this strike as its sole leader and maintain it against tremendous odds in those days when the country itself was unused to such forms of constitutional agitation and direct action, though these were very usual and established phenomena in British politics. For a period of three months, he had to support the poor workless workers and meet all their needs, for which, besides sacrificing all his personal savings, and rich patrimony, he took a loan of Rs. 40,000 on his own liability. Thus did good shepherd serve his flock. It was thus fundamentally a most religious undertaking, a profoundly spiritual action in the troubled secular and political sphere. There is no natural divorce between Religion and Politics. It was on 28th May, 1921, that he declared the Strike as the only means left to secure redress of grievances of helpless, mute and suffering workers, after the resources of persuasion and peaceful settlement by consultation had failed. He had to take his full share of suffering attending these new forms of political work. From 4th June, he was detained in police custody for a few days and on 20th October he was given rigorous imprisonment for 3 months for leading a procession without licence. Thus did the country find a young boy from the easternmost corner of Bengal leap into leadership by this compelling power of all those qualities of head and heart of which leadership is composed. The organisation and successful conduct of this Railway strike marked him out as the coming man of the country, the spiritual successor of *Desabandhu* Chittaranjan Das, then at the height of his achievement as the founder and leader of the Swaraj Party. Accordingly, when *Desabandhu* passed away, his mantle naturally fell upon him. The people of Bengal, with one voice, and the acclamation of the rest of India as expressed by *Mahatma* Gandhi, decorated the young head of Jatindramohan with what was aptly called the triple crown, the Mayoralty of the Corporation of Calcutta, the Presidentship of the Bengal Provincial Congress Committee, and the leadership of the Swaraj Party and of the opposition in the Bengal Legislative Council. No less than five times was he elected to the dignity of the position as Mayor, showing how he had won the confidence of different, and not always naturally agreeing, sections of a heterogenous body like the Corporation of Calcutta by his devotion to the interests of the city which he could always detach from his politics and extra-civic alliances and associations.

The later events of his life are too fresh in the memory of the public to need recital. We are still too near his life to be able to see it in its proper perspective. The height of his greatness cannot be seen properly except from a distance. The whole nation is now in mourning and lacks the detachment which alone can reveal in all their fulness and amplitude the beauty, the power, and the passion of the life that has so suddenly closed. It is now our melancholy duty to convey our respectful condolence to his bereaved family and his devoted wife who, by her sleepless care and vigilance did so much to enable her illustrious husband to endure the hardships of public life ; to pay tribute to his memory; and to express the hope that such tribute will be forthcoming in profusion and for ever in the lives of the young men of India inspired by his deathless services to our great mother-country.

"Where the mind is without fear and the head
is held high:
Where knowledge is free;
Where the world has not been broken up into fragment
by narrow domestic walls:
Where words come out from the depth of truth:
Where tireless striving stretches its arms
towards perfection:
Where the clear stream of reason has not lost
its way into the dreary desert sand of dead habit:
Where the mind is led forward by Thee into
ever-widening thought and action—
Into that heaven of Freedom, my Father, let my
Country awake!"

—*Rabindranath Tagore*

STUDENTS' P. C. A COMMON-ROOM

Miscellany

1. THE RED COAL

Man is unceasing in quest for power—social, political, mechanical. In his search for sources of mechanical power which with a charming allegiance to the past, is still associated with the horse when it is measured, man has gone down the bowels of the earth to bring up the "Black Coal" to the surface. He then learned how to convert the energy of the past ages, in the coal into steam and electricity. Later, on the waterfalls of the world, "white coal" has been harnessed to the same end making it turn a wheel, a turbine and put areas containing only rivers on an equal footing with tract placed in close proximity to the coal fields. A new move has now been made in Italy to use the forces of the inner earth which manifests themselves as Volcanos or in milder forms as Fumaroles emitting steam. The steam coming out from these, are tamed and made to pass through turbines and generate electricity which may be regarded as produced from "Red Coal."

The story of the achievement of Prince Ginori Conti and his devoted band of helpers is a thrilling one.

For full fifty years the main supply of the world's boric acid was practically without a competitor as it was derived from one of the lagoni discovered in the last century. The steam issuing from the wells was going to waste and Italians who depended so long on with coal as their source of power now have turned their attention to utilise this live steam. For the *Soffioni* steam is found at a depth of 100 ft, and drilling a well under such steam pressure required the leadership of Prince Conti who developed a special technique for steam drilling. In the course of the drilling there comes a moment when the steam gains the upper hand and explosion takes place, a deafening noise goes on for weeks and can be heard from several miles. In 1931, the biggest well was drilled giving out steam at a pressure of 3·5 atmospheres and the temperature of 205° centigrade, with an output of 441,000 lbs. of steam per hour. These steams are now fed into different turbines and they are yielding continuously more than 12,000 h. p. at the present moment. The confidence in the trustworthiness of the supply has now been obtained and "Red Coal" stands now as a younger brother to the group of black and white coal in Italy, at least.

2. THE TEACHING OF SCIENCE IN SCHOOL

In connection with the celebration of the 250th anniversary of the Old Ashmolean, the President of the Royal Society, Sir Frederick Gowland Hopkins delivered a speech at Oxford in which he suggested that:

"The History of Science—the history of the gradual development of the fundamental ideas and conceptions, perhaps its effect on civilisation—might form the subject of school teaching and take the place of the purely routine teaching of science which the schools at present gave. That would turn out not only men who are going to take up science as a career but the right sort of teaching would give that sympathy with an understanding of science which we would fain have in our public men and our citizens generally."

It seems there are two ideas in Sir Frederick Hopkins' words—one, that the usual science teaching in English School is too specialised in its nature, for the equipment of the rank and file: the other, that the historical aspects of scientific achievement and progress afford a suitable means of creating interest in them without technical details. Both these propositions have been given much consideration in recent years. One can find modern text books dealing with general or every day science devoting more attention to these propositions than was formerly done. In the reports of several committees appointed to investigate the science teaching in School, one also finds statements supporting these ideas.

These developments represent a reaction against the type of school-science which seems to assume that every student is to become a Chemist or Physicist or Engineer. For the general run of pupils in secondary schools who will not proceed to scientific careers, something more is needed than pure laboratory training in scientific method. This training has to be supplemented by descriptive lessons and reading on every day application of scientific discovery such as are exemplified in Industrial History on the establishment of great principles and on many interesting aspects presented by broad natural fact and phenomena.

The proper aims of science teaching in school is not only required for its intrinsic value so far as the knowledge to a man or woman as an aid to help and as a factor in earning a livelihood are concerned, but one must also consider the psychological aspect of human mind in feeling a sense of intellectual joy that gives pleasure of a permanent and unequal quality even to a young mind. One should not ignore that if the world is to continue to exist, the wellbeing and the progress of science must be assured. It may be that it would require a complete remoulding of the present syllabus in science or insisting on a radically different method of examining upon them. It has been urged in some quarters that the syllabuses are moderately satisfactory, but the questions set are far too academic. History shows us unmistakably that scientific Philosophy is late in flowering ; and if we may take the maxim as roughly true that the intellectual development of the child recapitulates that of the race, we shall see the folly of asking a normal boy or a girl of sixteen to answer questions on recondite theory. If an external uniform examination is to be inflicted upon young children then, so far as science is concerned, work should be much more largely observational and descriptive, wider choice of subject should be allowed and question should be far less technical.

It is easy to foresee that a course like this would result in a broader appreciation of science and would attract the minds of many children who are frankly bored and dazed by the purely academic courses at present offered to them. There are however, certain difficulties to be overcome if the step in advance is not to degenerate into a retrograde movement, namely, that the course may develop into a shallow smattering of more or less disconnected topics in which all the peculiar value and character of science is lost. Properly qualified teachers may not be always available but one should seriously pause and think for this orientation in the studies of our nation.

P. N. G.

3. AGRICULTURAL INDEBTEDNESS : A SECULAR PHENOMENON

The problem of agricultural indebtedness, such as has assumed great proportions in numerous states, has its origin in the crisis of prices, which constitutes from the economic standpoint one of the salient phenomena of this the first part of the twentieth century. Instead of coming within the normal limits of the so-called *cyclical movement* (no economic cycle transcends, generally, in all its phases taken together,— namely, rise, prosperity, decline and depression,— the period of a decennium) the dynamics of prices current at the present moment ought aptly to be considered as a constituent factor of the *secular movement*, a movement of long duration, proper to the prices themselves. And this latter movement should appear to have an undulating or cyclical character, which, however, is to be sharply distingished from the cyclical movement in the strict sense, in so far as it comprises periods four or five times as long as the other. Observing, in fact, the movement of world prices since 1790 certain economists and statisticians have come to believe that it is possible to find a *trend* of undulating type in the general level of these prices, and that this trend is made up of extensive cycles, in succession, of half a century each. One of these cycles lasted from 1790 to 1847 with peak at 1820, and a second from 1847 to 1896 with the vertex at 1873. The third grand cycle of this secular process began at 1896 and attained the zenith during 1920-25; and of this the period of decline has been manifesting itself since then. (G. Masci in *Rassegna Economica*, Naples.)

4. Imperial Preference in France

France and Indo-China are and should remain a solid block. But this solidarity ought to leave to each the freedom of negotiations indispensable in their respective milieus. Undoubtedly, the Act of April, 1928 which has defined the tariff relations between the Metropolis (France) and her colonies is particularly liberal, and the elasticity of its provisions is nothing but admirable. But while making these observations we did not have the intention to demand an impossible autonomy in favour of Indo-China. We could not afford to ignore, by such a claim, the importance of the sacrifices such as the Metropolis has imposed upon herself and which find their justified compensation in the privileged position reserved to French products in the Indo-Chinese market. The tariff autonomy would, besides, run counter to the essential interests of Indo-China, because she exports to France a growing proportion of her agricultural produce on account of the protection accorded to colonial goods. (P.-B. de La Brosse in *Journal du Commerce*, Paris.)

5. A Working Man as Professor in National Socialist Germany

Wilhelm Boerger, member of the Reichstag, has been offered a position on the teaching staff of the University of Cologne on the Rhine by the Prussian Minister of Education. He will have to introduce the students to the transformations and rejuvenation of German economics. This appointment is specially noteworthy on account of the fact that the University of Cologne has thereby furnished the scientific institutions of entire Germany with an example of its great spirit of revolutionary will such as might be imitated everywhere. For, Boerger is a working man who does not possess the traditional academic training and status. But as enjoying the confidence of the German working classes he is one of the most prominent. For years he has been untiringly active in the work of establishing friendly relations between the workers and the German people. And in this capacity he has also given ample evidence of his qualifications as educator. (*Verein Deutscher Ingeniemre Nachrichten*, Berlin.)

6. THE CYCLE OF RACIAL FERTILITY

In the category of biological factor may be noted Professor Gini's theory of the cyclical rise and fall of racial reproductive vigour. Gini speaks of the youth, maturity, and old age of a race or people in terms strictly analogous to the youth, maturity and old age of an individual. He implies that the low fertility of the upper classes is due to their being farther along on "the parabola of their evolution;" they are viewed as old and biologically incapable of an adequate fertility. He traces the evolution of nations through four stages marked by a progressive weakening of the reproductive instinct. He holds that not only nations and races, but individual family strains pass through this evolutionary parabola, with a period of rapid rise in fertility, a period of moderate fertility, and then a rapid plunge into the oblivion of sterility. This parabola is conceived as a predestined course like the maturity and senescence of the individual. A population is thus conceived to become biologically senescent. He speaks of "the slow exhaustion of the reproductive powers of human populations and of animal species, that is to say, of their germinal cells."

This theory leads Gini to mention the Eskimos as a senile race and the Italians as a young one. Now it may be doubted whether such phraseology has any factual basis. The germ cells are renewed each generation; they are just as young in one generation as in another. If they had a tendency to senescence, it would seem that the whole human race must have perished long ago. Moreover, there are both mystical and fatalistic qualities about such a theory that render it unpalatable. If we designate as fecundity the capacity to produce mature gametes, this is an inherited trait and can change in numerical value in a population only in consequence of mutations or of those selective processes which favour the more or the less fertile strains to the detriment of their opposites. (F. Hankins in the *Eugenics Review*, London.)

B. K. S.

7. NEW LIGHT ON HYDER ALI AND TIPU SULTAN

Much new light on the lives and religious attitude of Hyder Ali and Tipu Sultan is expected to be thrown by the discovery of a number of hitherto unknown records long housed in the *Math* at Sringeri. In the possession of the *Jagadguru* at Sringeri, there are thirty-two records all of which pertain to the reign of Hyder and Tipu. Most of these are letters written by Hyder and Tipu to the Swami of the *Math.* At the top of these letters a round-rayed seal is found and the paper used for these letters is invariably of red colour. In chronology, they range between 1781-1798 A.D. They are dated in the years of Mauludi Era which begin from the birth of Mahomed the Prophet. In most cases, the corresponding Hindu Cyclic years and months and *Thithi* or lunar dates are given. These letters are of special interest to us, for they are couched in the most respectful language, even while they attempt to speak of an alien faith. Whenever they are addressed to the *Swami,* they generally open thus:—

> "To Sachchidananda Bharati Swami possessed of the usual titles, *'Srimat Paramahamsa'* and so forth the *Salam* of Tipu Sultan Badshah."

By these letters, it appears, that there was a regular correspondence between these Muslim Rulers and the *Jagadguru Swami* of Sringeri. Both father and son always regarded this Hindu Saint with great reverence and sincerely believed in his religious powers. In every one of their letters, it may be invariably seen, that they have requested the *Swami* to pray for the welfare of their subjects and for the destruction of their triple foes, *viz.*, the Mahrattas, the English and the Nizam of Hyderabad. The following translation of one of the letters of Hyder makes this aspect clearer—

> "You are a great and holy personage. It is nothing but natural for every one to cherish a desire to respect you......I have herewith sent to you through Ramji 1 elephant, 5 horses, 1 palanquin and 5 camels; gold cloth for the Goddess *Sarada,* 5 pieces of silk cloth for the standard (Nisani), a pair of *shawls* for your use and 10½ thousand rupees have been sent. Please send us your blessings and pray for the welfare of our people and for the destruction of our triple foes."

Even Tipu Sultan seems to have preserved the same filial connections with the *Swami.* About more than half of the letters found in the *Math,* are written by him. He has shown unusual interest in the affairs of the Sringeri *Math* from the very beginning of the reign. In one of his letters, we find reference to the fact that in 1790, several Mahratta horse men led by Parasu Ram Bhahu raided the *Math* at Sringeri; killed and wounded many Brahmins and others alike, pulled out the Goddess *Sarada* and carried off everything found in the *Math.* As a consequence of this raid, the *Swami* left Sringeri and was living with four of his disciples in Karkala, a village near it. While in that hopeless plight, the *Swami* applied to Tipu Sultan for help in the form of men and money for the reconsecration of the Goddess *Sarada.* The way in which Tipu met the *Swami's* request is very magnanimous as can be seen by his own letter which runs as follows—

> "........people do evil deeds smiling, but will suffer the consequences weeping. Treachery to *Gurus* will undoubtedly result in the destruction of the line of descent. An order is enclosed to the *Asaf* of Nagar directing him to give you on behalf of the Government 200 '*Rahatis*' in cash and 200 '*Rahati*' worth of grain to the consecration of the Goddess *Sarada* and to supply other articles if desired. You may also get the necessary things from the villages. Having thus consecrated the Goddess and fed the Brahmins, please pray for the increase of our prosperity and for the destruction of our triple enemies." (*The Hindu Illustrated Weekly.*)

8. DISCOVERY OF ANCIENT IMAGES

A number of ancient images have recently been discovered at the village of Pakkam about 12 miles east of Thiruvannamalai by Mr. T. C. Aravamuthan, Advocate and Numismatic Assistant of the Government Museum, Madras. The most important of the images is a Pallava one of about 650 A. D. and it was found on the top of the hill at Pakkam about 350 feet above the ground level. The image is of *Durga* and is popularly known as *Nilagiri Amman.* It is almost of full human height and stands facing the distant Thiruvannamalai temple and is an extraordinary good specimen of Pallava sculpture. Right at the foot of the same rock was found half buried a very fine image of *Mahishasuramardini* in the attitude of repose after having killed the buffalo demon. This also is about full height and may be assigned to the early tenth century. In the middle of the village was found a complete set of *Sapta Matrikas* of very fine workmanship. They may belong to the 9th century. In another part of the village was found a *Jyeshtha Devi* of much the same period lying in the midst of numerous broken lingas. Mr. Aravamuthan has also obtained information of other images in the vicinity attributable to about the same period. This discovery and the recent discoveries at Sathiamangalam open up a new area to the quest of the Archaeologists which seem to be full of promise.

9. AU ILLUSTRATED PERSIAN MSS. ON HINDU MUSIC

The *Amrita Bazar Patrika* of Calcutta announces that the precious illustrated Persian Manuscript on Hindu Music lately acquired by the Maharaja Tagore in London, where it found its way mysteriously from, it is believed, the "Hermitage," Russia, has now arrived from London. It was written by command of King Muhammad Shah and formed, together with the world-famous Peacock Throne, part of the plunder taken at the sack of

Delhi in 1793 and conveyed by Nadir Shah to Kabul and thence to Persia.

At the request of the Maharaja the Manuscript has been translated into English by Professor Wilkinson of the British Museum for the benefit of the Western musical world. It is understood that the Maharaja intends to exhibit this historic Manuscript in some of the public libraries of Calcutta before it is published, and finds a permanent home at the Victoria Memorial Hall where it will be preserved as a gift from the Maharaja.

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10. An Unpublished Minute of Warren Hastings

It will be a news to many that the idea of the transference of the Imperial seat of Government from Calcutta to some other central place in Northern India originated as early as 1782 with Warren Hastings, the great but much maligned pro-consul. He was firmly convinced, rightly or wrongly, that the permanency of the British dominion in India could never be ensured while Calcutta remained the capital city.

The following minute, hitherto unpublished, but now brought to light by Mr. C. Collin Davies in the pages of the *Asiatic Review*, April, 1933, is to be found amongst his private papers deposited in the British Museum. "For some unknown reason although addressed to the Board, it was never actually submitted." The minute speaks for itself and no comment is necessary. "That this was his opinion in those early days when the Company's northwest frontier marched with the territories of the Nawab Wazir of Oudh is sufficient proof that Hastings, had he foreseen the later expansion of the British dominions in India, would have been a staunch supporter of a more central political capital."

As the document is an important one from the historical point of view, we quote it below in full, except two passages which refer to the land round Colgong where it was Hastings' proposal to remove the capital from Calcutta. Colgong, it may be mentioned, was situated on the Ganges and was included in the modern province of Bihar.

Minute of the Hon'ble the Governor-General for removing the seat of Government from Calcutta to Colgong, dated June 4, 1782. (British Museum, Add. MSS. 29,200, fol. 210-218.)

From the hour of my arrival in Calcutta in the year 1772 to the present time I have continually lamented, and have had continual cause to lament, the defects of its situation as the capital of a powerful dominion and the source of a vast political system. Instead of a central distance, or a position from which its authority could issue with the speediest communication to every part of its jurisdiction, it stands in a remote angle at the distance of three or four hundred miles from its circumference, and within fifty of its southern boundary, and on the lower extremity of a rapid river at a distance which may be estimated at less than one month from its intersection with the frontier line in its descent, and its ascent three.

The climate of Calcutta, though greatly improved by the care which has been occasionally bestowed on it, was within my memory very pernicious, and may be still accounted the most unfavourable to a European constitution of any in the provinces. Its remote situation furnished the grounds of the multiplied sovereignties which I found dispersed over the country on my accession to the government, and has been the principal cause which has even to this time frustrated all the endeavours of the present united administration to fix the collections of its revenues and the exercise of its power to the capital, exclusively of all the evils which have grown out of a licentiousness encouraged by impunity, and that impunity assured by the impossibility of exercising a penal control over those parts which are removed beyond the reach of inspection or information.

The unwholesomeness of the air is an essential objection. Every man who has resided in Calcutta must have experienced a debility in the powers both of the mind and body which he has not felt in other places; yet there is none where more business is conducted nor where subjects so frequently occur in the ordinary course of business which require an unremitted attention and the faculties of the mind in their fullest energy. We are all born to pursuits of pleasure, interest, and ambition; and the calls of official duty, though our only ostensible occupations, are but the secondary instruments to one or all of those ruling principles. I am forced to use this reflection, because it furnishes the only clue to another great evil derived from the situation of the present capital. The habits of society are less prevalent, and the amusements of private life are fewer in Calcutta than perhaps in any other city its equal in wealth and population.

These defects may be ascribed to the humid and relaxed state of the air, and to the dead uniformity of the face and productions of the country. The impulse of pleasure is therefore precluded from all artificial aids, while its natural force is diminished by the tendency of the body to disease, or checked by the cautions which are necessary to avoid it: and the other incitements to action are only powerful in a great degree as they facilitate the means of deliverance from a state of irksome existence, and of restoration to a land to which the memory recurs as the scene of youthful enjoyment, and where the objects of ambition and interest are as permanent as the expected term of life itself.

To this source is to be ascribed that impatience which every sojourner in this country shows to leave it, and the consequent solicitude with which many have been reproached for the accumulation of wealth, which they must attain to attain that end, and in the pursuit of which their desires and means must cease with it. The rapid succession of men in authority is unaccountable on any other grounds to those who view their condition with all the advantages of power and fortune which are annexed to it. I am myself a single exception in a list of eight persons who have been placed at the head of this government since it began to acquire the consequence of a political state, and whose periods of service divided between them have scarcely exceeded two years for the portion of each. The fluctuations in the next degree of rank have bore the same proportion.

These frequent changes of men who by constitutional pre-eminence, or by the weight of personal influence, have possessed a superior share of rule in the government itself have naturally tended to impede the consistency of its acts, and afford one reason why the numerous and rich materials which fortune has thrown into the lap of the Company have never been arranged into system, but remain even to this hour an unimproved and almost useless mass. A government to be prosperous must be permanent. Those who plan great measures should see and feel their own interest and reputation connected in their success, and should remain in power to aid and support them in their operations. In a series of successive authorities little is attempted out of the beaten track but by that in being to undo what had been done by that which preceded it.

It will be remembered that the town of Calcutta was first occupied by a few frugal adventurers who erected their huts without design or order where it suited their separate convenience or fancy. These as they multiplied served to direct the lines of the streets and lanes, which could not afterwards be corrected or modelled to any regular plan, because of the value and rights of private property which opposed it, however necessary to the health and safety of the inhabitants. Besides these, every other improvement which could be suggested for the police or for convenience of the town was, and is liable to the same, and as I am assured, insuperable difficulties, if the rigour of the law is allowed to operate against it.

* * * * * *

Hitherto I have considered the situation of Calcutta in relation to its own dependencies.

As the seat of a great political dominion its inconveniences are yet greater, since its communication with all the powers in alliance with it is restricted to correspondence by letters, and to the agency of local Residents. On every urgent emergency the occasion of action is past before a letter can be written and an answer return to it, even the distance between the Presidency and its nearest connection, which is Lucknow. As to personal interviews between the first members of the government and the chiefs with whom it is in alliance or negotiation the distance renders it almost impossible, yet if my assertion may be credited and allowed to stand in the place of a long train of reasoning upon a subject apparently self-demonstrative, but too delicate for liberal discussion, there may be occasions in which none but the principals in authority on both sides could effect a solid arrangement. By the effects of frequent intercourse friendships might be conciliated; attachments improved; the harshness and unpliancy of remote claims softened by personal converse; mutual confidence established; and the genuine wishes of the heart exchanged, which shame or distrust will restrain, where they can only be made known through intermediate channels, exposed to witnesses; the field of knowledge would be expanded; and the means of information facilitated.

Even a nearer approach without that advantage would be productive of many of the same effects in less though proportionate degree.

In confirmation of these specific conclusions, and as a general argument in favour of the proposed removal, it may be safely presumed that any place which on mature reflections, founded on local examination, and on its application to the actual state of our existence shall have been selected to form the seat of government, must exclusively of other considerations be preferable to one assigned by accident to our first adventurers and continued to their successors down to the present time through all the successive deviations which they have undergone from their commercial character.

The only objection of any weight which has occurred to me, and which I feel as such, is the loss which individuals may sustain by it in their private property, which is fixed to the soil and which must lose its value as its use will be less in demand. To this objection I must oppose the advantages which I suppose will be derived from a separation of the government and its numerous dependencies from the commercial body of the people. The latter have certainly lost much of their professional character by too mixed an intercourse, and are most likely to regain it when they have no longer the examples of other modes of life presented to them : and with such advantages as Calcutta possesses as a port of trade, and such as it derives from the productions and manufactures with which these provinces abound, and their facility of transportation, it may be reasonably expected that whenever the pursuits of its inhabitants shall be wholly confined to trade, its wealth will increase and draw other occupants to it to repair the loss of those whom it is proposed to remove from it.

The expense which will be obviously suggested as an objection will be none : at least it ought not to be one. The immediate charge of the removal of the offices of government, and an allowance for temporary erections for the accommodation of the members and officers of government would be apparently considerable, but would vanish to a very small sum, if the same expense, as it is paid in Calcutta, were deducted from it. A house might be thought necessary for the governor because he would require one on a larger scale than such as could be had for hire, the general plan on which all houses of private property are constructed being adapted to the purposes of many, to ensure their being occupied. But this want equally subsists in the present residence of the government, and will not probably be corrected till an abundant treasury shall warrant the expense. The rest of the town will of course be laid out in lines which will serve as directions to the streets and squares of it, and let in shares to individuals under fixed and constitutional conditions and restrictions. This will be an accession of revenue, not an expense. Fortifications will not I hope be deemed necessary.

I shall add only one word in respect to myself as the author of this proposal. The term of my residence in this country cannot in the course of things be of much longer duration, and some years must yet pass before what I have proposed can be allowed to take place. It is therefore evident that I can have no personal interest in its accomplishment, and the credit of it, if any, will be wholly theirs to whom the charge of erecting the new foundation shall be assigned. I too shall bear my portion of the loss which will fall on the proprietors of landed property in Calcutta.

If the Board shall agree with me in their judgment of the measure which I have projected I recommend that it be referred with their opinion upon it, and the accompanying report and survey transmitted to the Court of Directors, by the approaching dispatch; that if they shall approve of it, they may apply for an act of Parliament to empower the Governor-General and Council for the time being to transfer the seat of government either to the situation which I have recommended (*i.e.*, Colgong), or to any other that shall be judged more eligible, or to declare more generally that in whatsoever part of the provinces the members of the government or the major part of them shall be, the powers of the government shall accompany them, or in other words that the government shall exist in the persons of those to whom the exercise of it is entrusted, and not in the place of their assigned residence.

I venture to close the subject with my decided opinion that the permanency of the British dominion in India can never be ensured while Calcutta continues to be the capital of it.

N. R,

Reviews and Notices

The Indian Tariff Problem—By Hirendralal Dey, M.A., D.Sc. (Econ.), Lecturer in Economics, Lucknow University. pp. 304. Allen and Unwin, London.

The purpose of the book is to make a critical examination of the effect of the tariff on the development of Indian industries. The author shows an intimate acquaintance with the existing literature on tariff-making in its theoretical as well as administrative aspects. He has laid under contribution a large number of official and non-official publications bearing on the problem of the Indian tariff. The results of his investigations have been embodied in the book under review which is at once scholarly and stimulating.

The first chapter is devoted to an examination of the arguments advanced by the Indian Fiscal Commission in favour of a policy of discriminating protection, while the remaining portion of the book is a realistic study of the tariff in its relation to Indian cotton, steel and sugar industries. Dr. Dey is an ardent believer in the principles of free trade. He comes to the conclusion that the existing protective duties in India are based on imperfect and inadequate analysis, and are not in consonance with the policy of "discrimination" emphasised by the Indian Fiscal Commission. These duties have an injurious effect on the distribution of the national income and tend to handicap the export industries in the foreign market and the unprotected industries in the domestic market.

The theoretical and, what one may call, the academic arguments against a policy of protection have been skilfully marshalled in this volume. But there are one or two observations which may be made here regarding the effect of the tariff on the aggregate national savings. The author concedes that protective duties might convert potential capital into invested capital, but argues that such duties are likely to cause "a diminution of the aggregate amount of potential capital (*i.e.*, savings)" in a country. It is not clear whether the author has in mind the long period effect of protection or whether he contemplates merely the immediate short period effect. Even a staunch free trader will admit the possibility that protection might in certain exceptional circumstances increase the national dividend and national capital. But this special case cannot be pleaded in support of a general policy of protection. If however, we envisage a comparatively short period it is necessary to remember that protective duties might set in motion a number of forces which, although harmful from the point of view of the aggregate national dividend and its distribution among different income groups, might on the whole prove helpful to the growth of national capital.

It will be readily admitted that the transfer of income from the poor to the rich brought about by a system of protective duties on the necessaries of life, is bad from the distributional aspect and harmful to physical efficiency. There can be no doubt that such duties adversely affect the purchasing power of the people with small incomes. But it is also relevant to argue that protective tariffs on the necessaries of life cause a transference of resources from persons with little or absolutely no margin for saving to persons who enjoy greater facilities for saving. If these sums had been retained by the poor these would have been expended on consumption goods, whereas the sums diverted to the rich are likely to be reinvested. Nor is it possible to ignore the fact that in so far as a portion of the revenue from customs is applied in payment of the interest on national debt internally held the effect on savings is not likely to be prejudicial, for the sum so applied is likely to be reinvested.

It is also pertinent in this connection to enquire into the effect of protective duties on the growth of joint-stock companies. In a modern society saving has to a great extent become impersonal and automatic in its nature. For the world has come to rely increasingly on corporate savings and the savings of public authorities for its supply of capital. It has been estimated, for instance, that company reserves now supply as much as 40 per cent. of the total annual British savings. The stimulus given to company promoting might therefore result in a growth of national savings. The manner in which super-tax is levied on company dividends may also be regarded as a contributory cause of the growth of capital. For it is well-known that, generally speaking, undistributed profits of companies are exempt from such a tax. All these considerations are very important in any study of the effect of protection on national savings. It may very well be argued that even if protective duties have an injurious effect on national dividend, they might in certain conceivable circumstances stimulate the growth of capital.

But while it will be conceded in theory that this possibility exists, no one will construe this as a valid argument for the levy of protective duties. For the increase of capital, if any, is obtained at the expense of the consumer. The injurious effect on distribution outweighs any possible benefit to national savings.

The ultra-protectionists in India will find some food for reflection in the very able and critical study of the development of cotton textiles and the iron and steel industries. The reviewer came across only one misprint in the whole of the book. On page 23 in the analysis of the customs and excise duties in Great Britain, section (*b*), "total tax revenues (£ m 271·85)" should read "total customs and excise revenue (£ m 271·85)."

J. P. NIYOGI

A Theory of Laughter—By V. K. Krishna Menon, M.A. Allen and Union, London. 5*s.* net.

Mr. Menon's exposition of the theory of laughter can hardly be described as a notable contribution to our knowledge of the subject, but his book will be read with interest. He refers at the outset to some of the most authoritative pronouncements on "the origin of laughter," and in so far as these pronouncements reveal the foundations on which theories of laughter have been built, Mr. Menon's way of approaching his subject is felt to be the right one. He writes very thoughtfully on such topics as sense of humour, satire, ridicule, sarcasm and irony, and his exposition is lucid and convincing. His mastery of the English language cannot be questioned.

Mr. Menon asserts in his preface to the book that the pronouncements made by philosophers like Hobbes, Bain, Baillie, Bergson and McDougall reveal more divergence of thought than agreement. These divergences are declared in one part of the preface to be fundamental; but this does not deter Mr. Menon from advancing a theory of laughter of his own which "comprehends and reconciles the observations of those great writers."

It would appear that Mr. Menon is not altogether convinced that the divergences are fundamental. He confesses at the end of the preface that the theories of laughter to which he refers "are not after all so contradictory to one another, coming as they did from men who were not foolish or ignorant."

After this preface one would expect the author of the book to subject these theories of laughter to a careful examination. But he makes little endeavour to do this and is content to build up his theory on the foundations laid for him by others, notably by Spencer and McDougall.

While there is much in the arguments advanced by the author in dealing with certain aspects of the problem that would bear the closest examination, some of the statements and generalisations made in the book are not very convincing. Occasionally one is inclined to dispute the validity or the relevancy of an argument and to question the soundness of a conclusion.

In laying great writers under contribution Mr. Menon sometimes wrests unusual expressions out of their context and leaves his reader rather perplexed and helpless. The helplessness is all the greater because the reader is left without any guidance that would enable him to trace the extracts to their sources. Mr. Menon has also a tantalizing way of sometimes touching only the fringe of a question that arises naturally and pertinently out of the examination of his problem. Many readers of the book would perhaps feel that the author's exposition of particular aspects of the problem is inadequate because there is this tendency in him to minimise or ignore their importance.

While he sometimes leaves his reader unconvinced by his somewhat cursory remarks on relevant topics like the nature of tickling and its relation to laughter, or the relation of humour to intelligence, he devotes considerable space in the last three chapters of the book to subjects like the value of criticism, the matter of tragedy or the place of fate in tragedy. At the end of the book the reader rather unexpectedly comes across an elaborate dissertation on the greatness of tragedies of Shakespeare. It is not very easy to find a connecting link between literary excursions like these and the main theme of the book.

H. K. B.

Sambadpatre Sekaler Katha (Story of the Past from Newspapers), Vol. II, 1830-40.—By Brajendranath Bandyopadhyaya. Bangiya Sahitya Parisat, Calcutta. 1340 B.S. Price, Rs. 3-8-0. Special rates for members of the Parishad.

Mr. Banerji is to be congratulated upon having brought out so speedily a second volume to his valuable compilation of newspaper records, already reviewed in our journal. The present volume, spread over more than 600 pages, divided into several sections of education, literature, society and religious belief, and with its addenda and illustrations, contains substantial information of a highly important character, which the Parishad has done wisely to publish. Mr. Banerji is already known, indeed too well-known to the reading public, to require any introduction. His painstaking and intelligent scrutiny of old newspapers has unearthed many facts about the past, and he has now made his sources available to the Bengali readers by compiling and editing these two volumes which bring down the story of Bengal from 1818 to 1840.

The period has marked in some respects an important stage in the history of progress of modern Bengal. It was the age when English was definitely accepted as the medium of instruction, when Derozio's logic and Richardson's literary taste told upon the young minds of Hindu College students, coming from respectable Hindu families of Calcutta, when various corrupt practices were vigorously attacked and put down under the definite lead of Lord Bentinck; in short, it was the age of an all-round social reconstruction. Young Bengal, however unbalanced, has managed to totter up to the present times, and the book contains sufficient materials by which we may recount the earlier steps.

The volume is, in addition, a sufficient testimony to the fact that in Bengali literature there is something worth study beside the novel and the poetry. The history of our literature has begun to occupy the attention of earnest men, and *Sambādpatre Sekāler Kathā* is one more evidence of the pre-eminence of Bengal in things literary.

A word is necessary to express our appreciation of the illustrations of Bengali life prefixed to the book; they will show that the Bengali physique had been much stronger " a hundred years from to-day." The index, moreover, to such a book of reference (and the book must be accepted as such) will be made welcome as a very useful help, and still more the benevolence of the publishers in fixing a very small sum as the price of the book.

Priyaranjan Sen

At Home and Abroad

[*A Monthly Record of News Relating to Schools, Colleges, Universities and other Academic and Cultural Institutions*]

London University Buildings

Those who had once been connected as students or otherwise with the University of London will be interested to know that the new permanent home of the University will occupy the Bloomsbury site, as it has come to be called. This consists in all of about 10½ acres. It is situated north of the British Museum, is bounded on the east by Russell Square and Woburn Square, on the west by Malet Street, and on the north by Byng Place and Gordon Square. The roads which formerly intersected it have been closed, so that it is now an island site, and when in the course of years the buildings are completed they will stand almost surrounded by trees and will themselves surround open green spaces. Centrally situated and easy of approach, the site is in every respect ideal for its purpose.

Proposed Palestine University

The following have agreed to serve on the All-India Committee in aid of the Palestine University, which the Grand Mufti of Jerusalem hopes to found as a centre of Islamic culture.

His Highness the Aga Khan, Sir Abdul Karim Ghuznavi and Nawab Habibulla (Bengal); Sir Mahomed Iqbal, Sir Feroz Khan Noon and Khan Bahadur Haji Rahim Bux (Punjab); Sir Mahomed Yusuf and Khan Bahadur Nawab Hamid Hussain Khan (United Provinces); Maulana Shafee Daudi (Madras); Syed Murtaza Saheb; Sir Abdul Quayum; Haji Abdulla Haroon and Sheikh Abdul Majid Sindhi (Sind).

Some of the promoters are now in India trying to raise funds for the proposed University.

Serampore College: Power of Conferring Degrees

The recent report of the Inter-University Board, India, for 1932-33 reveals an interesting fact with regard to the Serampore College, one of the earliest educational institutions on western lines, in Bengal. This fact is contained in a letter received by the Board from the Principal of the College. The relevant extract is quoted below:

> "I note that you desire to include Serampore in the next issue of the *Handbook of Indian Universities*. I trust, however, that when the time comes for the next issue to be prepared, you will place the Serampore section in the main body of the work, rather than in an appendix, inasmuch as Serampore has full University Powers conferred by Royal Charter. It is true that hitherto this power has been used for conferring degrees in Theology only; but its right extends to all branches of learning. Serampore was of course the first body In India to receive University Powers by Charter. In view of these facts its rightful place is among the Universities.

Separate University for Gujrat

At a meeting of persons interested in literature and education, held at Ahmedabad on July 5, last, under the auspices of the Gujrat Vernacular Society, Dewan Bahadur Keshavlal Dhruva presiding, it was resolved that a separate university for Gujrat based on the language standard and with national outlook is absolutely essential for the Gujrati-speaking people.

The resolution further urged the Government to give due consideration to the rights of Gujrat along with the rights of Maharastra for a separate University.

A copy of the resolution was telegraphed to the Education Minister of the Bombay Government.

Osmania University

The Report issued by the Registrar of the Osmania University for the year 1340 *Fasli* contains an interesting account of the progress made by the University in various branches of education. The imparting of higher education through the medium of an Indian Vernacular is certainly a very bold experiment the University has launched, and it has proved eminently successful.

In pursuance of the policy of providing an intermediate college for every revenue division, an intermediate college was opened during the year at Gulbarga. Steady progress is being made in the promotion of research in the various departments and during the year under review research scholarships tenable for two years were sanctioned for Theology, Urdu, Arabic, Persian, Philosophy, Physics and Chemistry.

According to the latest report issed by the Translation Bureau attached to the Osmania University there were 193 meetings of the Terms Committee, in which 4,846 Urdu equivalents of technical terms were coined.

Physical Training in Bombay Schools

The Bombay Municipality has decided to introduce compulsory physical training in Municipal schools.

At a meeting recently held the report of a committee recommending, after consultation with experts, a scheme including Indian exercises, in addition to a Western system, was adopted.

More Schools for Mysore

At a meeting recently held of the Mysore District Board at the Capital and presided over by the non-official President, Mr. B. S. Puttaswamy, the Board's finances for the year were reviewed and the Budget proposals for 1933-34 were approved.

The School Board's Budget for the coming year was presented separately. A sum of Rs. 2,78,000 is expected to be contributed by the Government as their share towards the maintenance of 1,200 schools and a sum of Rs. 1,15,000 is anticipated to be realised from the education cess. It is proposed during the coming year to open 250 more schools, towards which the Government's grant is provisionally expected to be Rs. 39,000. The Education Budget provides for an increased expenditure of Rs. 30,284 over that of the previous year on Kanarese and Urdu, and depressed class education. Rs. 53,477 is provided for depressed class schools during the coming year against Rs. 48,790 during the previous year.

Hyderabad Teachers

Colonel D. G. Sandeman, Chairman of the Secunderabad Cantonment Board, presided over a meeting held at the Y. M. C. A. hall on July 6 last, to celebrate the first anniversary of the Primary School Teachers' Association. The Association was formed with the object of promoting the social, physical and intellectual welfare of the 80 teachers employed in primary schools.

The Honorary Secretary, presenting the annual report, said that as a result of this effort for improving the methods of teaching and encouraging teachers to take more interest in their pupils, not only had the standard of teaching been raised, but members have been enriched with new ideas, and ideals, and the discipline and methods of teaching improved.

Mr. S. M. Hussain, Deputy Director of Public Instruction, H. E. H. the Nizam's Government, in the course of his address stressed the need of proper training for teachers and made a number of suggestions for the improvement of the profession.

Retirement of Assam Educationist

With the retirement on July 4 last of Dr. David Thomson, Principal of Cotton College, Gauhati, Assam lost one of its beloved educationists.

Dr. Thomson arrived in India in February, 1911, and was posted to Cotton College as Professor of Chemistry. He acted for some time as Inspector of Schools, Surma Valley and Assam Valley Divisions, during which he initiated many beneficial reforms.

Dr. Thomson also acted as Principal of Murarichand College, Sylhet, and as Director of Public Instruction, Assam, for some months in 1925.

Poona Public Workers' Training Institute

With a view to providing our country with trained Public Workers in all fields of work and service the Public Workers' Training Institute was started in Poona on July 16, last. It aims at enabling Public Workers to serve their cause in a more authoritative and effective way. The Institute will, therefore, attempt to equip students with up-to-date knowledge of their particular subject or subjects along with necessary information of the present world problems, and provide practical instructions in public speaking and writing. The Institute expects and invites students of the graduate rank and desirous of social service. Five scholarships of Rs. 15 each will be awarded according to intellectual calibre and experience of social work. Instructions will be offered in the following subjects: Social Welfare, Economics, Politics, Law, Administration and International Problems. Among the members of the Board of Study are such names as Mr. N. C. Kelkar, Prof. V. G. Kale, Prof. D. G. Karve and Dr. N. B. Parulekar. Mr. D. N. Shikhare is the Secretary and Pandit Dinakar Shastri Kanade, M.A., the Tutor. Communications should be addressed to the Secretary, Laxmivilas, Cimanbag, Poona.

Post-Graduate Studies in Bombay University

The presence in Poona of a large number of educationists from all parts of the Presidency in connection with the last University Conference was utilised by Mr. V. N. Chandavarkar, Vice-Chancellor, Bombay University, to call a meeting at the new Poona College, on July 9, last, of all Post-Graduate professors and lecturers in the Presidency. Discussion centred on post-graduate studies in relation to the Bombay University and particularly in Poona.

Professor Saldanha of Gujrat pointed out that the three colleges at Bhavnagar, Junagadha and Rajkot found it difficult to co-ordinate their work being far apart from one another. It was, therefore, suggested that each of the three colleges might specialise in one line, and students might go from college to college for instruction as in European and American universities. Prof. D. V. Potdar of Poona told how sometimes professors found that occasions for their contact with students were extremely few. Principal Dr. Gadgil suggested a local board of studies to be set up for the purpose of arranging lectures.

Speaking about library facilities Prof. Potdar suggested that catalogues of all local and Bombay libraries should be made available at one place, thus helping students easily in locating books they needed. Prof. S. V. Damdekar asked whether the Deccan College Library could not be made a nucleus of Post-Graduate studies.

Winding up the discussion, the Vice-Chancellor promised that all the points raised at the meeting would be tabulated and put forth before the Syndicate meeting in August next.

Assam Educational Service

Following is an extract from the Proceedings of the Government of Assam in the Education Department:—

With the approval of the Government of India, the Government of Assam have been pleased to sanction, with effect from the 1st. January, 1932, the scheme detailed below for the organisation of the new Provincial Educational Service of the province. With effect from the 1st January, 1932, the new Provincial Educational Service will take the place of the hitherto existing higher Educational Services and will be comprised of two classes—Class I and II. Class I will be on a scale of pay of Rs. 250—25—300 (on confirmation)—40-2—500 (Efficiency bar)—50-2—650 (Efficiency bar)—52-2—800 and Class II on Rs. 175—185—195 (on confirmation)—10—225—(Efficiency bar)—10—355 (Efficiency bar)—10—425. All the existing posts in the Indian Educational Service and the Assam Educational Service (including the Lecturers' Grade) will be merged in the new service. Provision has been made in the new service for the three special posts in the Indian Educational Service, which were in existence on the 9th March, 1926, and for any other post which the Government of Assam may declare as special. The teaching posts in Colleges allotted to Class I shall be those in which the teacher is required to be capable of teaching honours classes. Posts on special pay may be created when necessary to provide for those required to teach up to the M.A. or M.Sc. affiliation.

The scheme will not affect any person who was a member of the Indian Educational Service on the 9th March, 1926.

Co-education in Schools and Colleges

Under the auspices of the United Provinces Hindu Association an interesting debate was held in the Kalibari Hall, Simla, on July 3, with Sir Jogendra Singh, Kt., M.L.C., Minister for Agriculture, Punjab Government, in the chair. The proposition for debate was "That in the opinion of this House immediate introduction of co-education in schools and colleges is in the best interest of India."

The debate was opened by Dr. Parmanand, who supported the proposition on economic, social and educational grounds and laid great emphasis on the utility of co-education in various spheres of life with special reference to India. Mr. K. S. Sauhta, Bar.-at-Law, in seconding the motion stressed the fact that for the economical and educational advancement of India the introduction of co-education was essential. He observed that co-education afforded better opportunity for exchange of ideas between the members or the two sexes, which was the crux of the right type of education.

In according a whole-hearted support to the proposition Mr. Gopalan, Librarian of the Imperial Secretariat Library, defined that education existed for life, of life, by life. Co-education, in his opinion, had a very high place in preparing men and women to lead lives of ideal citizens. Mr Gopalan mentioned that co-education in the sense of co-instruction, already existed in many Elementary Schools and Colleges, and it would be quite uneconomic to open separate institutions for girls and boys. The evils of co-education such as premature love obsessions in schools and colleges were exaggerated in the country, which, he opined, were not due to any inherent defect of the system. Much of the roughness of boys and the sentimental habits of girls would disapppear if a well designed scheme of co-education were propounded.

Mr. B. S. Raizada who led the opposition made an interesting speech emphasising the differences between the two sexes and pointing out that development of life in India up to now did not permit of co-education at this stage.

Miss Yamuna Lele who followed Mr. Raizada related her school and college experience and made out a case for co-education. She pointed out that during the first year of her college life the boys were a bit mischievous. But she did not mind it as she thought that the boys were not used to association with the other sex. Their behaviour however improved during the second year, until it became ultimately quite normal. This, she said, was practical proof of co-education. She said that a strong-minded girl became stronger in her mind by being educated with the boys.

The two sisters Misses Kalavati Varma and Leelavati Varma both spoke against the motion. They emphasised the differences of the two sexes and they made their argument with reference to the greatness of India and said that they produced great women in the past without co-education.

Prof. Mathews who also spoke against the motion related his experience in America, England and India and pointed out that co-education was proving a failure over there and they were not encouraging it. So he advised India not to risk the danger which Europe and America had done. He also pointed out that the experiments of co-education in Oxford and Cambridge was not very much successful. The professors were all against co-education.

The motion being put to vote was lost by a large majority of votes.

New Home for Delhi University

Recommendations for the allocation of the Old Viceregal Estate in Delhi to the Delhi University and its colleges have been made by a committee appointed by the Government of India and consisting of the Chief Commissioner of Delhi, the Vice-Chancellor of the University, the officiating Educational Commissioner with the Government of India and the Chief Engineer (Mr. F. T. Jones.)

The committee is understood to propose that the Old Viceregal Lodge and the existing buildings associated with it should be reserved for the university as such—that is, for its central administrative offices, etc. The whole Estate consists of roughly 150 acres and these, it is suggested, should be allocated among the constituent colleges for college buildings, hostels and playing grounds.

It is hoped that the whole Estate will be made over to the University in course of this month and the task of moving the University offices and library to their new quarters will begin soon after the present term ends. St. Stephen's College intends to start work on its building programme as soon as it has acquired its portion of the new land.

It is hoped that when the new hostels are completed, Delhi will have a cent. per cent. residential university forming a compact academic colony in excellent surroundings, where there will be slightly more unitary or "federal" control and supervision than there is now.

Higher Education in Andhra

The report of the General Inspection Commission appointed by the Andhra University and presided over by Sir S. Radhakrishnan has recently been issued. One of the Commission's principal recommendations is that every College should have a Governing Body representing the management as well as the teachers in addition to the Principal.

It is pointed out that in certain departments of study there is too much of lecturing and that the lecturers lack enthusiasm for their subject. The Commission thinks that only those who have obtained a first or second class in the Honours or an equivalent examination and possess an aptitude for research should be employed as teachers.

To make physical training more effective, the Commission suggests that the training be made compulsory in the first two years of the University course.

In many ways another important part of the report is that dealing with the teaching of English, which justifies the apprehensions of those who feared that when English became a second language, though a compulsory subject, its teaching would decline in quality and efficiency. "An important and compulsory subject is thus reduced to an accommodating convenience," says the report.

Below we quote a few extracts from the Report:—

> "The inspection of the Physics and Chemistry Departments of the Colleges of the Andhra area indicates that more interest should be evinced by members of the teaching staff in current scientific progress than is the case at present. If the sciences are to be taught effectively, it is necessary that the teachers should keep themselves in contact with the more significant advance of knowledge by reading regularly the principal treatises and periodicals and endeavouring to keep their teaching abreast of the realities of their subjects and of its practical applications. We feel that in the interests of education in the Andhra area the colleges should endeavour to fill vacancies on their staff with men who have received a research training and that they should, when the services of such men are obtained encourage them to continue active participation in research."

> "To the extent that biology is a regional study the development of this science must depend upon the investigation of the local flora and fauna; and this University, being on the coast, can provide exceptional facilities for the study of marine plants and animals."

> "The creation of a small marine biological station at Vizagapatam with a museum and aquarium attached to it will do much towards this end, and will also stimulate popular interest in a subject which is rapidly growing in importance."

Poona University Proposal

His Excellency Sir Frederick Sykes, Governor of Bombay, addressed a conference convened in Poona by the local Government to consider the question whether the time has arrived for the establishment of an additional university in the Bombay Presidency. As Chancellor of the Bombay University, His Excellency said that he was aware of the magnitude of the burden that it was carrying and wondered whether it was necessary that it should be relieved of some portion of its responsibilities.

The Committee on University Reform reported in 1925 that only in the Matriculation Examination could the number of candidates appearing be considered unwieldy. The Committee considered that local and linguistic universities would be provincial in the worst sense of the term, narrow in outlook, and would be governed by racial, commercial or linguistic prejudice to an extent not possible in a cosmopolitan university like that in Bombay. His Excellency, therefore, warned the conference against centres of disruptive forces and not strongholds of national culture and unity. After reminding the conference that little assistance could be expected from the Government, His Excellency quoted the figures which the University Reform Committee had considered necessary, if a Maharashtra University was started at Poona, a capital of Rs 10 lakhs with an annual expenditure of Rs. 2½ lakhs.

Dewan Bahadur, S. T. Kambli, Education Minister, who took the chair after the departure of the Governor, said that he was against the establishment of regional universities on grounds of expense, as also the difficulty of affiliating two professional colleges at Poona to a university restricted to a single linguistic area. Mr. N. C. Kelkar suggested that the conference should first discuss the desirability of accepting the policy of gradual establishment of regional universities for specified areas, as recommended by the Bombay University Reform Committee of 1924-25. Mr. V. N. Chandavarkar, Vice-Chancellor of the Bombay University, after repudiating the charge that the promoters of the scheme were actuated by political motives observed that the idea of a regional university was repugnant to him, as it would be stopping the march of progress. He asked that the Bombay University be given a chance to improve its administrative machinery. He, however, would welcome a residential university for Poona instead of a regional one. Principal Khadye, Wadia College, Poona, supported the idea of a residential university. At this stage the Minister gave a ruling that a regional university as understood by the University Reforms Committee was not a residential one but a territorial one on a linguistic basis. Principal Balkrishna, Kolhapur College, said that there was no demand for regional universities from Sind, Gujrat and Karnatak. He stood for a residential and unitary type of university. Professor P. A. Wadia, a member of the Syndicate of the Bombay University, opposed the present scheme as it would, he said, be crippling the financial resources of the Bombay University. He added that the experience in respect of the experiment of starting the Andhra University in Madras on merely political considerations or as a concession to linguistic considerations was sad.

Referring to the question of the burden on the parent university of Bombay owing to the large number of students at the Matriculation examination, the speaker observed that Calcutta which had thrice the number of Matriculation students was conducting its university efficiently, and he could not see any reason why they could not do so. In European countries there were no regional universities.

Compulsory Education for Girls in U. P.

A communique issued by the U. P. Government, dated Naini Tal, July 12, says:—

At its meeting held on Feb. 17, the United Provinces Legislative Council adopted the following resolution moved by Mrs. Kailas Srivastava, M.L.C.:

That this Council recommends to the Government to take necessary steps to make primary education compulsory for girls in areas where there is already compulsory education for boys.

Government have accordingly invited from such municipal and district boards as have introduced compulsory primary education for boys, opinion on certain points regarding financial and administrative arrangements of the proposed scheme.

The sanction of Government to the introduction of the boards' scheme will depend on funds being available and voted by the Legislative Council.

Dacca Teachers' Conference

The annual session of the Dacca District Teachers' Conference will be held at Munshiganj on 12th and 13th August next. Sj. Charuchandra Banerjee, Professor of the Dacca University, has consented to preside. A strong Reception Committee, with Sj. Surendralal Sen, Head Master of the Ichhapura High School as Chairman of the Reception Committee, and Sj. Sasankakumar Adhikary, Teacher, Munshiganj High School, as its Secretary, has been formed.

New Buildings for Andhra University

The new buildings of Andhra University which are now under construction at Waltair, consist of the College of Science and Technology, at an estimated cost of Rs. 2,90,000, the College of Arts, at an estimated cost of Rs. 1,56,000 and three blocks of hostels. The hostels, according to the original plans, were to be each two stories high, costing Rs. 47,000 each, but the revised plans provide for three stories in each block, which will bring up the cost to approximately Rs. 60,000. The three blocks of hostels will accommodate 150 students.

The Universities building programme includes provision of quarters for the Officers, a Convocation Hall, Library building, etc., to be taken in hand as funds permit.

The buildings now under construction were begun a year ago, and it is hoped will be completed in the course of the next two months. The ground floor of the College of Science and Technology is now ready for occupation, and when the University College re-opened after the summer vacation, on July 3, classes were held in this building, and "Bobbili Hall," so magnanimously placed at the disposal of the University authorities two years ago by the Rajah Saheb of Bobbili, has now been vacated.

Nagpur University Amending Bill

The Select Committee, to which the Nagpur University Amending Bill of 1932 was referred has submitted its report.

It is a bill on the lines of the Punjab University Act, and seeks to confer the privilege on librarians and library clerks to appear privately in any University examinations.

The Select Committee has practically maintained the form of the bill as it was introduced in the Council. The Hon. Dr. P. S. Deshmukh, Minister for Education and Mr. C. E. W. Jones, Director of Public Instruction, have signed the report subject to a minute of dissent. Their principal objections are that acceptance of the Bill would mean acceptance of the principle that the University should admit external students which is a radical change in the constitution of the University; secondly, that the number of persons who are likely to benefit from the passing of the bill is so insignificant that the non-passing of it would not cause much hardship and thirdly, that the University is opposed to it on grounds both of principle and detail.

Dacca University Convocation

His Excellency, Sir John Anderson, Chancellor of the Dacca University, presided over the annual Convocation of the University on 22nd July last, at the Curzon Hall before a distinguished gathering of educationists and public men.

Mr. Haridas Bhattacharyya, M.A. P.R.S

The Dean of the Faculty of Arts presented to His Excellency Dr. Radhagobinda Basak and Dr. Binoyendranath Ray, on whom degrees of Doctor of Philosophy was awarded by the Dacca University. Diplomas were then given to 29 graduates of the University. The Chancellor's medal and prize was awarded to Kalyankumar Sengupta.

The Vice-Chancellor in his speech referred to the achievements during the session of the teachers and students of the University in different branches of research and investigation, specially in the departments of Philosophy, Economics, Bengali and Sanskrit, History, Chemistry and Physics. He also referred to the expansion scheme which the University has in contemplation for the establishment of a Department of Botany and Bacteriology with a view to co-operating with the Department of Agriculture in providing scientific and practical training in Agriculture.

In course of his Convocation address as Chancellor of the University His Excellency the Governor observed:—

"A University can never retain its freshness and vigour unless it is able to cater for and to attract at all times some whose circumstances enable them to pursue knowledge for its own sake. On the other hand, success must be measured for the majority by a practical test and for this purpose degrees and diplomas must be won in circumstances which make them a real test of scholarship and they must not be cheapened from a quite intelligible, but utterly mistaken, desire to popularise a particular institution."

With reference to the proposed establishment of a Department of Botany and Bacteriology, the Chancellor dwelt on the financial position of the University and said: "I cannot go all the way with the Vice-Chancellor and promise that the provision of teaching in Botany and Bacteriology will be financed by the Government whenever funds are available. I cannot at this stage promise and I should not like the University to nourish the hope that this or any other particular scheme of the University can at the present stage be given a first claim on any surplus that may become available."

"Government have in any case" he continued "a peculiar interest in the University of Dacca in its development and in its efficient working if only because Government was the custodians of the provincial revenues are responsible for seeing that the province obtains the highest possible return for the money invested in the University. As you know, two-thirds of our revenue in the University of Dacca is derived directly from Government. If the interest on balances is included, two-thirds becomes three quarters. Even if, therefore, no other than financial considerations entered into the matter, the fate of the University could never be a matter of indifference to Government."

His Excellency, in conclusion, indicated his views as to "the great need for taking stock of our educational position and for endeavouring to settle by means of a conference of all concerned the lines upon which our course for the more immediate future should be marked out. I feel that there is ground that could most usefully be covered at such a conference. I would, for example, suggest that one of the principal objects that a conference should aim at securing is econony of effort and expenditure by the avoidance of unnecessary overlapping and wasteful competition."

Gift of Books to Dacca University

In his Convocation speech the Vice-Chancellor acknowledged with thanks gifts of books made to the University by Mrs. P. K. Ray, Fellow, Calcutta University, and Sir Jadunath Sarkar. Mrs. Roy has presented to the University "the very valuable collection of philosophical books made by her late husband Dr. P. K. Ray. Dr. Ray was a former Principal of Dacca College and by the influence of a great and gifted personality, most vitally influenced the development of higher education in Bengal. The gift of his books has therefore a peculiar value because of its association with Dr. Ray and the University accepted it from Mrs. Ray with the deepest gratitude." Sir Jadunath Sarkar has presented the University with a collection of rare books in Portuguese bearing upon the history of Portuguese voyages to India in the 15th and 16th centuries and the colonies which they then established.

Dacca's Next Vice-Chancellor

A resolution was adopted at an extraordinary meeting of the Dacca University Executive Council recommending the appointment as Vice-Chancellor of Mr. A. F. Rahaman, formerly Provost of the Muslim Hall and Reader in History of Dacca University for five years or Mr. G. H. Langley, the present Vice-Chancellor, for three years with preference to the former.

Mr. Langley, who was Professor of Philosophy of Dacca University, was appointed Vice-Chancellor of the University in January, 1926, for five years in place of Sir Philip Hartog, first Vice-Chancellor of the University. Mr. Langley was re-appointed Vice-Chancellor for a further three years in 1931 and his term of office will expire in December.

Deccan College, Poona

Strong efforts are afoot to retain the Deccan College which Government are contemplating to abolish.

A deputation waited on the Governor of Bombay with a view to press on him the advisability of handing it over to a body of men who would undertake to finance it.

The leader of the deputation was the Chief Saheb of Aundh. Among other deputies were Mr. G. R. Gadgil, Profs. Sathe and Kale, Dr. Belvalker, Mr. Kamat, Prof. Kapadia and Miss Wadia.

The Deputation urged that they were confident of financing the college, but they experienced difficuties, because of Government's declared intention to do away with the college properties.

His Excellency assured the Deputation that Government was not bent on selling the properties and make money. The Deputation were free to present a more assuring financial situation to that Government could reasonably and sympathetically consider their offer·

STUDENTS' P.G.A COMMON-ROOM

Ourselves

THE LATE MR. J. M. SEN-GUPTA.

The sudden and untimely death of Mr. J. M. Sen-Gupta has plunged the whole country into grief. It has created a void in our public life which it will be difficult to fill. The University of Calcutta claims Mr. Sen-Gupta as one of its *alumni*. He left for England while an undergraduate and joined the University of Cambridge for higher studies. He obtained the Law Tripos at Cambridge and was called to the Bar in 1909. On his return to India he was enrolled as an advocate of the High Court in 1910. For several years he practised at Chittagong where his father, the late Jatramohan Sen-Gupta was the acknowledged leader of the local Bar, a man of great influence in his days, respected by all for his services to his country. Mr. Sen-Gupta later on joined the High Court and practised here for several years. He specialised in criminal cases and his services were requisitioned in connection with several celebrated trials in and outside Bengal. He possessed great forensic ability; well-versed in legal principles and a master of facts, he was looked upon as a fearless advocate who fought the case of his clients hard and well.

Mr. Sen-Gupta was a man with a vivid personality and was equipped with all the qualities of a leader. He loved his country truly and well and made ungrudging sacrifices for a cause which he considered right and noble. His charm of manners was proverbial and attracted everyone to him. Indeed there was something in his character which inspired the respect and admiration of even those who did not see eye to eye with his politics. The place which he occupied in the hearts of his countrymen was amply demonstrated on the day his mortal remains were brought down to Calcutta from Ranchi. On that day Calcutta paid his memory a homage which may well be the envy of princes and kings. Not hundreds, not thousands, but *lakhs* of men, women and children assembled, irrespective of caste, creed and nationality and followed the bier in mournful silence through the streets of Calcutta.

We offer our respectful condolences to Mrs. Sen-Gupta and her sons in their terrible loss, which is indeed the loss of the entire nation.

* * *

THE LATE DR. ABHAYKUMAR GUHA

We have heard with deep regret of the sudden death of Dr. Abhaykumar Guha, M.A., Ph. D., at the age of 60, on 12th July last. Dr. Guha was appointed University Lecturer in the Department of Philosophy in 1919, and served in that capacity till 31st May, 1933. It is true Dr. Guha had not been in the best of health for some time past but none of us anticipated that his end was so near. He was a man of scholarly habits and was a keen student of Indian Philosophy. He was one of those Nature's good men who never made any enemies. Dr. Guha was a dauntless champion of the interests of the Post-graduate Department. About twelve years ago when the activities of the Department were being severely criticised in a certain section of the press, Dr. Guha spared neither himself nor his pen in advocating the cause of Post-graduate studies in Calcutta, and we cannot but recall with gratitude the services he then rendered to the University. We convey our sincerest condolences to his widow in the loss she has suffered.

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THE LATE MR. BAIKUNTHACHANDRA ROY

It is our melancholy duty to record also the death of Mr. Baikunthachandra Roy, M.A., who was Principal of Krishnath College, Berhampur. Mr. Roy was only 57 years of age at the time of his death. He was a brilliant graduate of the University and after passing his M.A. Examination in Mathematics in 1900 he acted for some time as a Professor at Patna and Delhi. In 1908, he joined the Krishnath College, Berhampur, as Professor of Mathematics and after serving the Institution for 19 years with great ability and distinction he was called upon to fill the post of Principal in 1928. He was regarded as a successful teacher and administrator, who earned the spontaneous respect of his colleagues and students. We offer our sympathies to the members of the bereaved family.

* * *

OUR VICE-CHANCELLOR

Sir Hassan Suhrawardy, our Vice-Chancellor, is now in England. He attended several important meetings and Conferences on behalf of the University. He was appointed the chief delegate of the University in connection with the celebrations held in London at the time of the laying of the foundation-stone of the new London University Buildings by His Majesty the King-Emperor. We have learnt with pleasure that the University of London have awarded the honorary degree of Doctor of Laws on Sir Hassan Suhrawardy on that occasion. We offer our hearty congratulations to him.

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NEW TAGORE PROFESSOR

The Senate at their meeting on 22nd July last appointed Dr. James Mackintosh, K.C., LL.D., Tagore Professor of Law for 1933 in accordance with the unanimous recommendation made by the Faculty of Law. Dr. Mackintosh is Professor of Civil (Roman) Law at the University of Edinburgh and is a scholar of international reputation. The subject of his lectures is "Some Principles of Roman Law in Modern Practice."

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NEW UNIVERSITY READERS

Mr. G. Montague Harris, O.B.E., M.A., Barrister-at-Law, author of 'Local Government in many lands' and other books, has been appointed by the Senate a special Reader to deliver a course of three lectures on 'Comparative Study of Local Self-Government and Regional Planning.' Rao Bahadur K. V. Rangaswami Aiyangar, M.A., has also been invited to deliver a course of lectures on 'Indian Cameralism.'

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SOME NEW UNIVERSITY APPIONTMENTS

On the recommendation of the respective Selection Committees the Senate have recently appointed some new lecturers and assistant lecturers in the Post-graduate Department. They include several brilliant graduates of this University, who after obtaining their Master's degree have made advanced study in their own subjects which has brought credit to themselves and their University. Special mention may be made of five of them who have been appointed whole-time teachers of the University. They are (1) Dr. Abanibhushan Dutt, M.A., Ph.D. (Cal.), who was Professor of Mathematics in Ripon College, (2) Mr. Humayun

Z. A. Kabir, M.A. (Cal.), B.A. (Oxon.), who, since his return from Oxford, has been serving as a Lecturer in the Department of Philosophy at Andhra University, (3) Dr. Syed Hidayatullah, M.Sc. (Cal.), Ph.D. (London), who worked for some time as a temporary Lecturer in the Department of Botany, (4) Dr. Bratisankar Ray, M.Sc. (Cal.), Ph.D. (Gottingen) who also acted as a temporary Lecturer in the Department of Applied Mathematics for more than a year, and (5) Dr. Subodhgobinda Chaudhuri, D.Sc. (Cal.), who was serving as a Physical Chemist at the Calcutta School of Tropical Medicine. We offer a cordial welcome to all the new teachers.

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BENGAL PROVINCIAL AGRICULTURAL RESEARCH COMMITTEE.

Professor Jnanendranath Mukherjee, D. Sc., Khaira Professor of Chemistry, has been appointed representative of this University on the Bengal Provincial Agricultural Research Committee for three years.

* * *

A NEW DOCTOR OF PHILOSOPHY.

Mr. Asutosh Bhattacharyya, M.A., Professor of Sanskrit, Brajamohan College, Barisal, has recently been admitted to the Degree of Doctor of Philosophy of our University. He submitted his thesis on 'Studies in Post-Sankara Dialectics,' which was examined by a Board consisting of Professor F. W. Thomas, M.A., Ph.D., Boden Professor of Sanskrit, Oxford, Professor Adityanath Mukherjee, M.A., Ph.D., and Rai Krishnachandra Bhattacharyya, Bahadur, M.A. Dr Bhattacharyya deserves our special congratulations, for we fully appreciate the difficulties under which he had to carry on his advanced study and research in a college situated outside Calcutta, where adequate facilities were not always available to him.

* * *

ASUTOSH TRAINING COLLEGE

It will be recalled that attempts were being recently made to start a new college in Calcutta affiliated up to the B.T. Standard. An application to this effect was made on behalf of the Governing Body of the proposed college which had elected the Hon. Sir Bepinbehari Ghosh as its President. The College was inspected by Principal J.R. Banerjea, Principal Cameron and the Inspector of colleges on behalf of the University. Their report was carefully considered by the Syndicate and certain conditions were laid down which the authorities of the college were called upon to fulfil. One of the conditions was that a sum of Rs. 10,000 at least should be deposited in a Bank to form part of a Reserve Fund. The Senate after full discussion decided to recommend the grant of affiliation. There can be no question about the urgent necessity of a second training college for teachers under the Calcutta University. The David Hare Training College is admittedly inadequate to cope with the large number of applications that are received every year for admission to its classes. The Government of Bengal, however, while realising this necessity have refused to grant affiliation to the new college. We very much regret this decision. It appears that the main reason for this refusal is that Government have not been satisfied that the proposed college will not lower the standard of the B. T. Degree. In the first place Government express a 'doubt whether the whole-time staff suggested will be capable of conducting satisfactorily the technical teaching of the students.' We find that the authorities of the college proposed to appoint 4 whole-time teachers, in addition to several part-time teachers whose services would be available for dealing with any special topics. We may refer to the number of whole-time teachers now employed at the David Hare Training College. It consists of the Principal and 4 teachers. Apparently this is sufficient for maintaining a proper standard of teaching in this institution. We fail to understand why the same criterion should not be applied to the proposed non-Government college which arranged to have on its staff 4 whole-time professors and a number of part-time men. As regards the qualifications of the members of the staff, out of 5 teachers in the Government college, 4 are holders of the B. T. degree. The description of the members of the staff of the proposed college also shows that all the whole-time teachers were to possess the same qualification.

Government are not also satisfied whether the schools selected for practice teaching would be quite suitable. We confess we are unable to appreciate the force of this observation. On a matter like this Government must depend on the advice given by the University as contained in the report of the experts. If the schools mentioned in the report were not altogether satisfactory, surely that could be remedied without much difficulty. Government might easily have granted affiliation and made a suggestion that the University should examine the desirability of having the practical classes held in another set of schools. This is obviously a question of detail which could easily have been settled satisfactorily, once the college was allowed to start its work.

We find that at the end of the Government letter a suggestion has been made that representatives of the University should discuss with Government the most satisfactory means of increasing the supply of trained teachers, and if the immediate establishment of the college is considered necessary, the basis upon which it should be established. The Syndicate have passed a resolution thanking Government for their offer of co-operation in a matter which is of such vital importance to the educational interests of the province. The Syndicate have, however, rightly pointed out that before such a discussion takes place the University should have definite information as to the lines on which Government would be prepared to render help. The Syndicate are particularly anxious to know what additional grants Government would be in a position to make for this purpose, for, after all, there can hardly be any improvement of quality unless adequate financial assistance is forthcoming. The promoters of the proposed College duly carried into effect the condition laid down by the University regarding the deposit of Rs. 10,000 ; this fact was communicated to Government before their orders were passed. Apparently a private benefaction like this did not prompt Government to alter their decision. Let us, however, wait and see what financial assistance Government are themselves prepared to make for the provision of an increased supply of trained teachers for the schools in Bengal, the urgency of which is so readily recognised by Government.

* * *

FEMALE EDUCATION

We referred in our last issue to the princely bequest made to the University by the late Rai Viharilal Mitra, Bahadur, for the promotion of education amongst Hindu females in Bengal. The Committee appointed by the Syndicate to draw up a scheme in this connection held their first meeting about a fortnight ago and decided to invite suggestions from persons interested in the problem. The Registrar has issued letters to certain bodies and individuals. It is, however, not possible for the University to approach all individually and we therefore gladly repeat the suggestion we made last month and cordially invite draft schemes from any of our readers who may feel interested in this matter.

Indeed, the time has come when definite steps should be taken for re-organising the educational system so as to suit the special needs of girls. A larger number of girls is taking advantage of the provisions of the Regulations which permit them to appear at University examinations without studying in any school or college. The number of girl students is rapidly increasing. In 1920, 116 girls appeared at the Matriculation examination ; in 1926 the number was 183; in 1932 it increased to 970. The number of girls reading in colleges has also gone up, though not in the same proportion. We need not enter into a general discussion of the defects of the present system of education ; there is, however, unanimity of opinion on the question that the present system, generally unsuited as it is to boys, is of still less practical use to girls. The fact that such a large number of girls appear at the Matriculation Examination and the majority stop their educational career at that stage is significant. It displays a growing anxiety on the part of Bengali parents and guardians to see that their daughters receive a University education before they attain an age when they are usually married and thus enter upon a new chapter of their lives. It is, therefore, incumbent upon the University to devise some scheme of studies by which Bengali girls could receive by the time they reach their 16th or 17th year an education, complete by itself and fully answering to their special requirements. The scheme of studies may be drawn up in such a way as to make it possible for some of these girls, who may so desire, to pursue higher studies at the University. The special provisions for girls in the new Matriculation Regulations might be scrutinised in the light of these observations.

Another important need is the provision for the supply of an adequate number of women teachers. We believe that their services would be specially helpful if any scheme of primary education is ever to succeed in practice. The Bethune College, for reasons into which we need not enter here to-day, has ceased to occupy the position which it once did in the past. It has been suggested that the activities of the college may be turned in the direction of providing necessary instruction for training women teachers. At any rate this may usefully be made one of the principal features of the college.

The University have now a great opportunity for taking the lead with regard to the future of female education in this province, an opportunity, we are glad to repeat, which has mainly been created by the munificence of a patriotic son of Bengal. The University, however, can never act single-handed in this matter. The co-operation of all is essential for the successful disposal of a problem which is as vast as it is complex. We have every reason to expect that such co-operation will be forthcoming from all quarters.

* * *

M.A. CLASSES AT GAUHATI.

As a measure of retrenchment the Government of Assam have decided to abolish the Post-graduate classes in English at Cotton College, Gauhati. The result of this decision has been that the post of the Senior Professor of English at the College has been abolished and Assam has lost the services of a brilliant Oxford graduate, Mr. P. G. Abraham, who had already established his reputation as a teacher of great distinction.

It may be noted in this connection that the Cotton College was the only institution outside Calcutta which was affiliated up to the M.A. standard. The Director of Public Instruction, Assam, approached the University with the request that the students who were in the Fifth-year class in 1932-33 might be allowed to appear at the M.A. Examination in 1934 as non-collegiate students. Unfortunately this is not permissible under the Regulations. It is indeed a matter for regret that the classes should have been discontinued without making any arrangement for the completion of studies of those students who had already been admitted into the college. The Assam Government should have continued the sixth-year class for another year so that the interests of the students already admitted might not have suffered in any way. We would draw the attention of the Hon. Minister of Education, Assam, to this aspect of the matter and request him to reconsider the decision of Government.

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NEW MATRICULATION REGULATIONS.

The new Matriculation Regulations were considered by the Senate about a year ago and were forwarded to Government for sanction on 30th September, 1932. The principles underlying the draft regulations have been under consideration of the University and Government for more than ten years. We are anxious that no further time should be lost in giving effect to the Regulations. We know that there is room for difference of opinion in respect of some questions of detail, but sanction should not be delayed on this ground. The regulations deal with various complex problems and it is hardly to be expected that there will be unanimity of opinion on all points. In our opinion the new regulations are, on the whole, based on sound principles and they should be allowed to work. It is possible, however, that some of the detailed provisions may have to be amended in future in the light of actual experience. We trust Government will be in a position to accord early sanction to the regulations.

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RECENT CHANGES IN THE B.COM. REGULATIONS.

Among the recent changes in the Regulations sanctioned by Government, we may refer to those affecting the B.Com. Examination. Certain important alterations have been made with regard to the courses of study to which we need not draw special attention in these columns. They will appear from the *Calcutta Gazette* where the Regulations are being published. There are two points, however, to which we may make special reference. Under the present Regulations for the B. Com. Examination, a candidate is examined in an Indian Vernacular *other than his own* or in French, German, Chinese, Japanese or Italian. This provision has often led to practical difficulties, particularly in respect of the maintenance of a proper standard of examination in the different Indian Vernaculars. The Regulations have now been altered and a candidate is in future to take *any one* language out of the following:—

Bengali, Hindi, Assamese, Urdu, Japanese, French, German and Italian.

The other point to which we desire to refer is about the conditions which an unsuccessful candidate must fulfil before he may be allowed to appear at a subsequent examination. The Regulations at present provide that such a failed candidate may appear at a subsequent examination provided he produces a certificate of good conduct and diligent study for six months before the examination from the Head of an affiliated college or a University professor or lecturer in his subject or any other authority approved by the Syndicate. But it was not clear whether it was intended that the candidate was expected to actually read either in an affiliated college or in the University B. Com. classes during this period. With regard to several other examinations, it may be noted that an unsuccessful candidate has to read for one full year before he is permitted to appear at a subsequent examination. The Regulations for the B. Com. Examination have now been altered, so as to make it incumbent upon such a candidate to study in a recognised institution for six months before he may appear at a subsequent examination.

* * *

A NEW ENDOWMENT

Mr. Khondakar Gholam Ahmed has offered to the University $3\frac{1}{2}\%$ G.P. Notes to the face value of Rs. 600/ for creating an endowment for the annual award of a prize of books to the successful candidate who obtains the highest number of marks in Arabic at the Matriculation Examination amongst the candidates from schools situated in the district of Burdwan. The prize, states the donor in his letter, is to be awarded to the candidate "irrespective of caste, creed and religion."

The Syndicate have accepted the offer with thanks.

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SUBJECTS FOR THE JUBILEE RESEARCH PRIZES FOR 1935.

At the meeting of the Syndicate held on June 23, 1933, the following subjects were selected for the Jubilee Research Prizes in Arts and Science for the year 1935 :—

Arts :

"Cultural Aims and Ideals of the People in Ancient India."

Science :

"A Comparative study of the Indian and European Foodstuffs both by Chemical and Biological methods with special reference to Vitamin A and D contents of Indian fishes."

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M. A. & M. Sc. EXAMINATIONS

The M.A. and M.Sc. Examinations commenced on 17th July and are about to be over. The number of candidates for the M.A. Examination this year is 515 against 389 in 1932. 179 candidates appeared at the M.Sc. examination this year against 163 last year.

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AMONG OUR LATEST PUBLICATIONS

Among our publications of the last month *Manusher Dharma* (Religion of Man) which consists of a series of three lectures in Bengali delivered by Dr. Rabindranath Tagore as the Kamala Lecturer for the year 1932, is certainly the most important, and is bound to interest the widest circle of readers. *Indian Writers of English Verse* by Mrs. Lotika Basu, B. Litt. (Oxon.), which is another important publication of the month, is, as remarked by Dr. Rabindranath Tagore in a Foreword, " an arresting record of the first reaction of the Indian mind to the spirit of modern literatures reaching us through the great English writers of the 19th century." The subject has been treated in an interesting manner, and presented with a synthetic vision of its historical and literary significance. *Science of the Sulba* by Dr. Bibhutibhushan Datta, D. Sc., is based upon the Readership Lectures of the author delivered in 1931. The whole purpose of the book has been to get as much insight as possible into the knowledge and achievements of the Hindus in the science of Mathematics, more particularly in the Vedic science of Geometry, technically called the *Sulba. The Linguistic Speculation of the Hindus* by Dr. Prabhatchandra Chakravarti, M.A., Ph. D., has grown out of the author's researches in the field of linguistics extending now over a decade and is a distinct contribution towards our knowledge of the subject.

The latest volume of the *Journal of the Department of Letters* (Vol. XXIII) consists of ten papers on a variety of subjects *viz.*, Currency, Iconography, old Bengali Literature and Linguistics. The volume of the *Journal of the Department of Science* (Vol. X) consists in all of nineteen papers on all branches of science including, Botany, Geology, Zoology and Mathematics.

SCHOLARSHIP RESULTS OF I.A. AND I.SC. EXAMINATIONS, 1933

The Scottish Church College of Calcutta has won this year the distinction of claiming three of the ten senior scholarships (of Rs. 25 each) on the combined results of the Intermediate Examinations in Arts and Science. The first place is, however, scored by a student of the Serampore College which has the privilege of claiming the eighth place as well. The Cooch-Bihar Victoria College has also two of its scholars among this band of chosen ten. The St. Paul's College and the Ripon College of Calcutta and the Brajamohan College of Barisal have each a scholar securing the rest of the three scholarships. Among the thirteen special scholarships of Rs. 20 a month for girls, we are glad to find, two have been carried off by two Mahomedan girls, both from the Diocesan College. Four of these scholarships have been claimed by girls of the Loreto House, three by those of the Bethune College, two by those of the Scottish Church College, two of the Diocesan College and one each by two girls of the Sanskrit College, Calcutta, and Krishnath College, Berhampore.

THE CALCUTTA REVIEW

SEPTEMBER, 1933

AN ADDRESS ON HINDU CULTURE *

——*By* D. R. BHANDARKAR, M.A., PH.D. (Hon.), F.A.S.B.

Carmichael Professor of Ancient Indian History and Culture
Calcutta University

IT is indeed a piece of good luck that members of different Boards of Higher Study of our University have met together this afternoon. What is most curious is that we have never met before now, although the object of our activities is practically identical. It is as if brothers not knowing their blood relationship, should look upon one another as strangers and not join hands for the common good of their family. Whether we belong to the Sanskrit, Pali, Anthropology, Comparative Philology or the Ancient Indian History and Culture Board, we are striving for the same end, *viz.*, the exposition of Hindu Culture. It is true that the Board to which I have the honour to belong has a high-sounding name, *viz.*, Ancient Indian History and Culture, yet, believe me, we cannot do without your help and co-operation. The sources of our knowledge of Hindu Culture are as varied as numerous. One of them is surely Archaeology. It is this source of history that is principally studied by my Board, but there are other sources of our knowledge which are equally, if not more, important, namely, Sanskrit literature and Philosophy, Pali literature and Buddhism, Linguistics and Phonetics and, last but not least, Ethnology and Anthropometry. The ancient culture of India has manifold aspects and a historian can do but little with Archaeology if it is not re-inforced by all other sources of knowledge, such as are made accessible by your Boards. Let us therefore bear in mind the most basic and important fact that we are all members of the same fraternity with precisely the same end in view, namely, the interpretation of Ancient Hindu Culture and Civilisation, not only to our country but to the whole world.

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* Delivered before the Calcutta University Cultural Association on Wednesday, 8th March, 1933.

In fact, it was the outside world that first tasted Hindu culture and found it nectar. For a long time we did not know what a rich heritage had come down to us from the hoary antiquity. Like the musk deer we were roaming on and on in search of cultural fragrance, not knowing that the cyst which was diffusing odour to the world now as ever before was with us and of us. It was the European scholars and philosophers who pointed it out to us about three quarters of a century ago. Thus one European writer, Prof. Heeren, calls the Hindus "a poetical people;" another, Max Müller, styles them "a nation of philosophers;" and a third, a lady musician, Anne C. Wilson, describes them as "essentially a musical race." According to another scholar, Brown, "Hindu is the parent of the literature and the theology of the world." Various are the aspects of the ancient Hindu culture and civilisation which have feasted the European mind and made it dumb with awe. It is not possible to do justice to them all. We will therefore select just a few points connected with Ancient Indian History and Culture to indicate how important is the study of that history. We first take up the epic poetry of the Hindus. No less a statesman and historian than Mountstuart Elphinstone says:

"All who have read the heroic poems in the original are enthusiastic in their praise, and their beauties have been most felt by those whose own productions entitled their judgement to most respect. Nor is this admiration confined to critics who have peculiarly devoted themselves to oriental literature. Milman and Schlegal vie with Wilson and Jones in their applause..." But why go to Milman and Schlegal who were after all literary men? Even an eminent scientist, Dr. Alfred Russel Wallace, who simultaneously with Darwin announced the Theory of Selection, says: "I have now finished reading the Mahabharata which is, on the whole, very fine, finer, I think, than the Iliad." The English philosopher, Herbert Spencer, condemns the Iliad *inter alia* for the reason that the subject matter appeals continually to brutal passions and the instinct of the savage." But says Monier Williams: "There are not wanting indications in the Indian epics of a higher degree of cultivation than that represented in the Homeric poems. The battle fields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy."

So much for the epic poetry of Ancient India. As regards Sanskrit drama, it is scarcely necessary to mention how the German poet, Goethe, began to cut capers when he first read Sakuntala, the masterpiece of Kalidas, though in mere translation, and composed a small *prasasti* in honour of the heroine. Nay, the prelude of this drama is known to have suggested to him the plan of the prologue on the stage in Faust. As regards Lyric Poetry in Sanskrit, the following passage from the late Prof. Macdonell's book on Sanskrit Literature deserves notice: "But those who are properly equipped can see many beauties in classical Sanskrit literature which are entirely lost to others. Thus a distinguished scholar known to the present writer has entered so fully into the spirit of that poetry that he is unable to derive pleasure from any other."

Speaking of Hindu philosophy Prof. Weber says: " It is in this field and that of grammar that the Indian mind attained the highest pitch of its marvellous fertility." Now, the fountain source of the Hindu philosophy is two-fold, namely, the Upanishads and the Bhagavadgita. The Upanishads have been called by Schoupenhauer, as " the noblest products of the religious consciousness of mankind." " Oh, how thoroughly," says the German philosopher, " is the mind here washed clean of all early grafted Jewish superstitions and of all philosophy that cringes before those superstitions. In the whole world there is no study, except that of the originals, so beautiful and so elevating as that of the Upanishads. It has been the solace of my life, and it will be the solace of my death." It is scarcely necessary to add that Schopenhauer was one of the greatest philosophers of modern times. And when he says in regard to the study of the Upanishads " it has been the solace of my life, it will be the solace of my death," you can easily imagine that he placed these Hindu scriptures far above even the Christian Revelations. The other source of Hindu philosophy, as you will know, is the Bhagavadgita which was first translated into English by Charles Wilkins as early as 1785. Since then it has been translated into a number of European languages and has been held in the highest estimation. In fact, it has become a part of what we may call world-literature. When the translation of Charles Wilkins first appeared, it comprised a letter to Nathaniel Smith by no less a personage than Warren Hastings, who, though he, along with Lord Clive, laid the foundations of British empire in India, says in that letter that works like the Bhagavadgita "will survive when the British dominion in India shall have long ceased to exist and when the sources which it once yielded of wealth and power are lost to remembrance." Hindu philosophy is derived from the Upanishads and the Bhagavadgita and reached its highest perfection when it culminated into Vedantism. And see what view another European scholar has expressed about Vedantism. " If philosophy," says Max Müller, " is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedanta Philosophy."

It is not merely the epic or lyric poetry or the philosophy of the Hindus that has cast a spell upon the European mind. It is almost every aspect of the ancient Hindu culture that is impressing the modern European world and casting its mentality in a different mould. Prof. Macdonell is thus perfectly right in saying: " The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may perhaps be greater still in the years that are to come. As early as 1882 when the great Max Müller delivered lectures on India before the University of Cambridge, he uttered the following words in his impartial fearless style : " Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs.........everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only." This is by no means an exaggerated statement. Take the sacred language of India, namely, Sanskrit, from which most of the vernaculars are derived. In regard to it, Prof. Bopp, father of modern philosophy, says : "Sanskrit is more perfect and copious than Greek and Latin and more exquisite and eloquent than either." " In grammar," says Max Müller, " I challenge any scholar to produce from any language a more comprehensive collection and classification of all the facts of a language than what we find in Panini's Sutras. It is therefore no wonder if the study of Sanskrit and Panini has rendered invaluable help in the development of the Science of Language. " It has been truly said," says Max Müller, " that Sanskrit is to the Science of Language what Mathematics is to Astronomy." In another place the same German savant says emphatically : " I believe I shall not be contradicted by Helmholtz, or Ellis, or other representatives of phonetic science, if I say that, to the present day, the phoneticians of India of the 5th century B. C. are unsurpassed in their analysis of the elements of language." Precisely the same thing may be noticed about the Science of Mythology and the Science of Religion. Thus "the poetry of Homer," says the same scholar, "is founded on the mythology of the Vedas," and without the Veda, he remarks "the science of mythology would have remained a mere guess-work and without a safe basis.'" Similarly in respect of the science of religion he says : "I do not think therefore that I am exaggerating when I say that the sacred books of India offer for a study of religion in general and particularly for the study of the origin and growth of religion, the same peculiar and unexpected advantages which the language of India, Sanskrit, has offered for the study of the origin and growth of human speech."

It is not a matter of surprise if Hindu culture and civilization has not only excited the wonder and admiration of the European world but has also been found serviceable to them. In fact, the Hindus have been known to be the teachers and civilizers of mankind, at any rate of all the countries and peoples that came in contact with it. It is scarcely necessary for me here to repeat what we already know that up till the advent of the Muhammadans every foreign tribe that entered into India has been completely hinduised. It is not simply the Sakas, Pallavas, Hunas and other barbarian hoards but also the civilized Yavanas or Greeks who succumbed to the charm of Hindu culture and religion. They not only adopted one Hindu faith or another but in most cases assumed Hindu names also. What however causes wonder and delight is that this Hindu culture made myriads of converts outside India also. It was on the mind of Asoka that the idea was first dawned of subjugating the whole world, not by terrestrial but by spiritual conquest, not by brute force but by soul force. He claims to have achieved much success in this career of world conquest through *dhamma.* And we have reason to suppose that he has not exaggerated the results of his missionary propaganda. For, we know that not only on Christianity but also on other religious sects such as the Essenes and the Therapeutae the incontrovertible influence of Buddhism has been traced. It was however in Asia that Indian culture produced its maximum effect. How India colonised and civilised Eastern Asia, Afghanistan and Chinese Turkestan cannot but make a most ravishing history ; but if any justice is to be done to this field of Indian activity, it will require no less than three lectures for its elucidation. Everywhere in these regions we light upon unmistakable signs of the prevalence of either Buddhism or Brahmanism or both. To take only one instance, Burma was so long thought to be completely given up to Buddhism only. But thanks to the unflagging zeal of Mr. Niharranjan Ray, formerly a Research Scholar, now a teacher of this University, he has been able to trace images of Brahma, Siva, Vishnu, Surya and also Mahishasuramardini in that country, showing that Brahmanism was once flourishing there side by side with Buddhism. The names of places and countries also are of Sanskrit origin. Burma is Brahma-desa; Cambobia, Kamboja; and Java, Yava. The old capital of Siam was Ayodhya, and that of Annam Champa. Nay, Sanskrit and Pali inscriptions have been found in numbers and these countries are studded with the vestiges of temples and edifices which are in style and mythology either Buddhistic or Brahmanical, that is, of course Hindu. Even to this day Hindu influence is stamped upon the language and manners of the people of South-eastern Asia. Thus Dr. Skeat, a well-known philologist, has found that the oldest loan-words in the language of the Malaya-Polynesian. world are " words for religious, moral and intellectual ideas coming from India." The Polynesian singers to this day sing religious songs, which according to Mr. A. H. Keane are "echoes as it were of the Vedic hymns." Nay, the Muhammadans of these islands "to this day are the bearers of Sanskrit and Sanskritised names." Sir

Devaprasad Sarvadhikary met one such Muhammadan in 1912 in Leyden, the capital of Holland, and he spoke good Sanskrit. Of course, there were political conquests and military occupations in these regions, but they were few and far between; but all these parts of Asia comprising Tibet, China, Japan, the Trans-Gangetic Peninsula, the Isles of the Indian Archipelago, Cambodia, Annam and Serindia were subjugated, not by violent military aggression but by non-violent cultural penetration. In fact, such has been the irresistible charm of Hindu culture and civilization that it has conquered practically the whole of Asia, and this Hinduism of the East surpasses the Hellenism of the West in its far-reaching and far-enduring effects. The most harrowing feature of this Hinduism, however, is that this spirit of adventure, this zeal for conquest, which the Hindus evinced in their cultural expansion suddenly evaporated just before the Muhammadan occupation of India. Let us see how far the Greater India Society of Calcutta are able to revive it.

I am afraid this address of mine is becoming an infliction, especially the quotations with which it is surcharged. But if I were to eulogize the glory and charm of Hindu culture in my own words, the outsiders would shrug their shoulders and a whisper would go round that like a *Goala* I was praising my own *Dai* or curds. There was therefore no recourse left for me but to quote the views of European scholars which, however, clearly show that many are the lessons which are taught by the History of Ancient India. To show that this History can have a practical object in view, I shall at the present juncture refer to two or three of them only. The first is the indubitable fact that Hinduism was a highly proselytising religion. It will not only reclaim many of the Hindu converts to Muhammadanism and Christianity but will also take many foreigners into the Hindu fold. This is a work for the Hindu Mahasabha to carry out and they can never be induced to do so unless the results of a critical and detailed study by us are before them. The second point to which I may draw your attention is that wherever

Hindu culture has spread, whether in India or outside in East or West Asia, the vehicle of it has all along been Sanskrit or Sanskritic language. Soon after Asoka monumental Prakrit was the *lingua franca* of India. From the third century onwards it was Sanskrit which was replaced by Hindi or Hindustani in Muhammadan times. What is the state of things now? They say that when Sir Vijayaraghavachariar was in charge of the Indian Section of the Wembley Exhibition, he found to his dismay that one illiterate Indian could not talk with another in any common Indian language and that the intelligentsia had only English as the medium of intercourse. Is this a desirable state of things, if we are to develop a healthy nationalism and also remain true to our noble tradition? It is by no means contended that we are to ignore western civilization of which English is the vehicle. That is impossible. What is wanted is that we should play the rôle of a *hamsa* or swan and separate milk from water. The good part of European civilization should be clearly differentiated from what is bad by makers of future India and should be treated as a graft upon the old stock of Indian culture and civilisation which alone is to support and nourish it, so that the graft and stock may unite and become one tree and bring forth a much better and sweeter fruit. This is the goal pointed to by a critical study of the culture of Ancient India. As it is, we are fast becoming a mere pocket edition of the Western people, imbibing again more of their vices than their virtues.

RICHARD II AND BOLINGBROKE

SOME CRITICAL ESTIMATE CHALLENGED

———*By* James H. Cousins, D.Lit.
Madanapalle, Madras.

I

In my childhood I was taught that the theater was a camouflaged entrance to Hell, and that dramatists and actors were either apprenticed or escaped demons. Since then I have learned to sit quite comfortably in theaters from San Francisco eastward to Tokyo. Worse still, I have been numbered in the demoniacal throng as both playwright and player. Sulphuric emanations from my pen were given embodiment by Dudley Digges* a generation ago in the beginnings of the Irish dramatic movement; and I, a puny peaceable person, was, by the Devil's theatrical magic, transmogrified into a ferocious warrior in the first performances of A.E.'s "Deirdre," with Padraic Colum † as a brother demon.

My way to the perdition assigned to me by my upbringing in Ulster was paved with surreptitious editions of Shakespeare. The first step was over the bodies of Romeo and Juliet. The second step was over that of Richard of the same digit.

In later years, when I became conscious of that curious phenomenon of analytical civilization called literature, and particularly of the stalking shadow called criticism, which will not let you enjoy yourself, but must tell you all about it, I became the victim of an uneasy distrust in my intelligence, for I found my recollections of my second juvenile step flamewards at variance with criticism. For some reason which I was not then capable of recognizing, I had conceived a respectful pity for the deposed Richard; pity for an individual placed in tragically inevitable circumstances, respect for his comportment in face of them. Criticism, with terrible unanimity in all its voices, whether its accent was that of Oxford or Cambridge or the Dublin brogue, instead of respect gave Richard contempt, and instead of pity gave him derision. I felt that something was wrong with somebody, but the circumstances of my life carried me for some years away from the possibility of putting the matter to a test.

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* One of the early actors of the Irish Literary and "Dramatic Revival," now a famous American actor.

† The Irish poet and essayist.

Later, however, in the atmosphere of intellectual speculation which is native to India, as a teacher of literature I was called upon to make a study of the drama of *Richard II*, and found myself in a position at once personally pleasing and professionally awkward; pleasing in its ratification of my youthful intuition as to the character of the king, and awkward in its setting of my judgment in direct opposition to the whole body of literary criticism. Shakespeare and I appeared to have views quite different from those of the pundits; and these views are here set down.

From a comparison of the drama of *Richard II* and history we find that Shakespeare kept close to accepted facts as regards the action of the drama and the relationships of the chief characters. He was therefore familiar with certain elements in the temperamental make-up of the boy-king as displayed in acts before the opening of the drama, and these elements he must have absorbed into his psychological conception of the mature monarch. Let us recall them.

At the age of fifteen, in front of threatened revolution, Richard met the revolting peasantry face to face, while, as the historian Green tells us, "the nobles were paralyzed with fear." When the men of Kent had captured the Tower of London, the royal stripling faced the men of Essex, asked them what they wanted, and promised them their liberties. When Wat Tyler, the leader of the revolting peasantry, was killed in Richard's presence in a street scuffle, and his followers were filled with fury at the death of their captain, the royal boy rode to the front crying, "I am your captain! Follow me!"

These were all acts of great courage. They were also acts of impulse; and experience shows that impulse may move courageously in one direction today, and equally courageously in another direction tomorrow—as Richard's impulse did when, in face of the continued turbulence of the peasantry, he withdrew his promise of liberty, and dragooned them ruthlessly into submission.

Impulsiveness was, as the life of Richard shows, his predominant temperamental characteristic. But below it, in the dim regions of the will of man, there was planted the determination to make himself a ruler of his fellows. His achievement of this determination through astute diplomacy reflects all the more on this fixed element in a character that criticism has labelled 'shifty,' when we remember that, prior to this, he had been reduced during his minority by a Commission of Regency to the position of a mere courageous puppet. "For eight years"—after attaining absolute power—says Green, "the king wielded the power which thus passed quietly into his hands with singular wisdom and good fortune......But," he adds, "the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconsistency, an insane pride, and a craving for absolute power." We shall, I think, set the character of Richard in a truer perspective than that of the above three charges in their order and tone, if we reverse their order and speak them in a tone that recognizes the fact that Richard could be none other than himself—a man born to impose his will on others; not, however, his will as an individual (which is a desire not limited to kings or past history) but the will of the office which he held by birth.

Let us state the matter thus. Richard, believing in the divine right and power of kings, and taking pride in the office to which he was born, determined to assert that right and power in absolute rule, and in carrying out this fixed determination he adjusted himself to changing circumstances as they arose. Put thus, we have the rough outline of a character-study in fixity of purpose and mobility of action: Add to these the courage and impulsiveness already noted, and a certain philosophical aloofness which men of impulse are given to assuming in their colder moments towards what they were immersed in before, and would be immersed in again,—and we have the Richard II of history and drama, not the Richard of historical or dramatic criticism.

So much for history and a guiding psychological generalization. Now to Shakespeare and particulars.

When Bolingbroke and Mowbray desire to fight a duel (Act 1, scene 1) Richard at first permits them to do so, as he sees no other course open in view of the temper of the rivals. But at the place of tourney he stops them (sc. 3), and gives what is in my opinion a very good reason for doing so: the probability of civil war resulting between the relatives of the earls. He therefore chooses to banish them in order to get rid of them and their menace. If we examine this action in the light of Richard's central desire to maintain his autocracy, we shall see that if one or other or both of the rivals died in the duel, Richard would have enough internal strife to cope with to put a fairly large barrier in his way to absolute rule, as it would add to the already strong enmity against him from both nobles and peasantry if he suppressed the inevitable turbulence of the rival partizans. On the other hand, while the banishment of the two earls reduced this menace, it left him faced with the possibility of future conspiracy, since the personalities, while still alive, were not likely to stay quiet for long. But it would appear that Richard had confidence that he could meet such a danger if and when it appeared—a confidence that is hardly to be interpreted as the outcome of weakness or procrastination, such as he is charged with by critics; but is more reasonably to be interpreted as the outcome of belief in his divine rank and in the certainty of power to maintain it, even as he had achieved it.

We see the self-confidence of Richard in full action in his financial arrangements (Act 1, sc. 4, 11, 42-52) for carrying on the war in Ireland, in which, as his servant Bagot remarked (2, 2, 129-131), he struck at the wavering Commons, whose love

> "Lies in their purses, and whoso empties them
> By so much fills their hearts with deadly hate."

We see the same confidence in his seizure of Bolingbroke's inheritance on the death of his father, John of Gaunt (2, 1, 155-162), which, as York said, would "pluck a thousand dangers on his head;" and in his starting for Ireland with the effects of these actions in his wake. These would not only stir up rival enmities, but bring them to a focus against himself. This was not the action of a weak man, but of an over-confident and impulsive man, strong in assurance of his divine mission and support, courageous but unwise.

In the scene depicting Richard's return from Ireland (3, 2) Shakespeare presents us with a masterly disclosure of the character of Richard in his reaction to the several stages of realization of the state of affairs in England that had come about during his absence. Against the news of Bolingbroke's rebellious return he places reliance in divine support of his own kingly office (54-62). When he learns that the Welshmen, on whom he had counted, had gone over to Bolingbroke, he blenches for a moment; but the pale cheek of Richard the man is quickly reddened again by the confidence of Richard the divinely appointed king (76-90). When he is told of the turning of the people against him (144-177), he rails on his leaders who have allowed matters to get to such a pass; but on learning that they had died for their loyalty to him, he falls into the gloomy introspection natural to an impulsive temperament in the realization that external power has left him. And when he learns that the forces of York, to whom he had entrusted the rule of the country in his absence, had gone over to Bolingbroke; he decides to abdicate (209-214)—an act of characteristic impulse, and, in my opinion, of not less characteristic personal courage, for his abdication would put him in the power of one whom he knew to be ambitious for rule, and who would hardly spare his life. Anyone can face death in a passion, but it takes a strong man to face it in cold blood. Richard did so, and in his action we see that touch of philosophical aloofness to which we have referred. Out of much play on words, which are more Shakespeare and his time than Richard and his time (3, 3), comes Richard's readiness to yield to necessity.

> "What must the king do now? Must he submit?
> The king shall do it; must he be deposed?
> The king shall be contented; must he lose
> The name of king? O' God's name let it go."

This adaptation to circumstances is a stable element in his character, the inevitable hollow between the crests of the waves of courageous impulse. He voices it again as he passes the queen on his way to the Tower: "I am sworn brother to grim Necessity" (5, 11, 20).

Yet hardly had Richard the king decided to do what he needs must do, than Richard the man cuts across the decision with a question to his supporter Aumerle as to whether he should not recall his acceptance of Bolingbroke's terms and die defying him. This action of Richard's has been critically construed as Shakespeare's indication of the king's vacillation and weakness. In reality it is Shakespeare's way of giving dramatic emphasis to the alternatives facing him. We cannot assume that between the courage of the boy Richard and the courage of the king in his last moments there was an uncourageous sag. Richard the man is quite ready to face death. It is not cowardice that confirms him ultimately in his decision to yield to necessity in answer to Aumerle's advice (3, 3, 131) to "fight with gentle words till time lend friends, and friends their helpful swords." The deciding factor is the possibility of a chance arising of preserving the kingly office in his legitimate person, not merely of preserving his person.

In the scene of public deposition of Richard by Parliament (4, 1) it is still the kingly office that he laments ; and in lines 295-298 we have his own analysis of his life, an analysis which comes close to our division of the main features of his character into fixity of purpose and mobility of action; pride of kingly power reacting to circumstances :

> " ... My grief lies all within;
> And these external manners of laments
> Are merely shadows to the unseen grief
> That swells with silence in the tortured soul."

The inner grief is the overthrow of his fundamental assumption of absolute power as legitimately vested in him by divine right. But he has shown his ability to bend to necessity, if it be real necessity. His grief lies in his having to temporise with Bolingbroke whom he had banished, since such temporising is a virtual dethronement (3, 3, 133) :

> " O God, O God ! that ere this tongue of mine,
> That laid the sentence of dread banishment
> On yon proud man, should take it off again
> With words of sooth ! "

To this is added the humiliation of dethronement by usurpation (3, 3, 77) :

> " ...We thought ourself thy lawful king.
> If we be not, show us the hand of God
> That hath dismissed us from our stewardship;
> For well we know, no hand of blood and bone
> Can gripe the sacred handle of our sceptre,
> Unless he do profane, steal or usurp."

The last scene in Richard's life, as depicted by Shakespeare, has been regarded by critics as an exhibition of a weak and proud man playing with trivialities and phantoms. Such estimates of the dramatic situation do not appear to take in the full significance of the circumstances. They seem to assume that Richard in his cell in Pomfret Castle is making a public show of his introspective analysis. But it must be remembered that he is in solitary confinement, and that the soliloquy, while in dramatic convention it is spoken, is in reality but the admission of the hearer or reader to the mind of the prisoner. That mind was not a sluggish or petty one. It was accustomed to high impulses to action and to corresponding action in life. Mind and body are now in captivity, away from the field of activity. It is impossible for thought to be suppressed; "for no thought is contented," he says. Our estimate of the thinker must rest on the quality of his thought. An examination of Richard's thought (5, 5) away from the influence of cheap critical, or rather uncritical, assumptions of "vacillation, of dissolving courage, of wordy lamentation, graceful trivialities and posturing on the road to extinction," shows it to be that of a mind endeavouring to find relief in adjusting memory of its former large world to its new world of prison. The two are so different that the task of adjustment seems impossible; yet, with the persistence that gained him his power in the past, he sets about peopling his "little world" with thoughts, since he has nothing else to people it with (11, 1-10).

These thoughts (in his own analysis, 11-41) are of three kinds: reflections on religious truths, with a critical glance at seeming scriptural inconsistencies; thoughts of escape; thoughts of resignation. Playing thus in his imagination, he can be king or unkinged as his thought moves. But he realizes (38-40) that neither he nor any man can be satisfied while life endures. In this there is no lamentation; and when he does lament, it is now less against his uncrowning than against enforced inactivity (60).

Richard's end, though premeditated by Exton, was precipitated by his chafing against stale patience (103) and assaulting the cell-keeper. When Exton and his men enter armed, the impulsive courage that put the boy Richard at the head of the revolting peasantry flames out at the "rude assault" of Exton, and the dethroned king dies in battle—though in a prison cell.

Exton's tribute, "As full of valour as of royal blood," (114) is the best denial of the false psychology that an uncritical criticism has put on the character of Richard the Second.

II

Now, since the critical degradation of Richard II is complementary to the exaltation of his rival; the usurping Bolingbroke, the question arises whether the misinterpretation of the character of the first has not as complement an equal misinterpretation of the character of the second. Let us see.

It is customary in Shakespearean criticism to regard Bolingbroke as an example of patient strength and straightforwardness. This estimate of his character being accepted, it is necessary that facts be compelled to fit into the theory. If Richard postpones action or changes his mind, it is taken as a sign of his weakness or vacillation. When Bolingbroke does the same, as in changing Richard's prison from the Tower of London to the Castle of Pomfret (5, 1, 51), it is taken as indicating his foresight and patience. Richard, notwithstanding his obvious courage, is regarded with contempt as an effeminate. Bolingbroke is lauded in dramatic criticism as strong, "self-contained and assured,"—terms which sound curiously unfitting to the fact that he dethroned Richard by the exercise of the power of others whom Richard's impulsive courage had turned into traitors; which power became Bolingbroke's own master and made him the slave of Parliament. Richard, the alleged effeminate, unarmed and against long odds, died in a burst of self-forgetful impulsive courage. Bolingbroke, the alleged strong man, died at the early age of forty-seven "worn out with the troubles of his reign" (Green). This last fact is outside the drama. Let us gather up Shakespeare's exposition of Bolingbroke's character unintimidated by critical eminences.

Bolingbroke (1, 1) accuses Mowbray of dishonesty, treason, and complicity in Gloucester's death. The latter charge is a thrust at Richard, whose responsibility for the murder of Gloucester is believed in by Bolingbroke, as well as by his father, John of Gaunt, and others. What were the reasons for bringing this charge forward? Hardly merely the punishment of Mowbray the instrument, and the leaving untouched of the supposed responsible party, Richard. Bolingbroke had sided with Richard against Gloucester, and now makes much of the latter's supposed murder,—though Bolingbroke himself did not have any qualms (3, 1) in sending Bushy and Green to execution simply because they had done their duty in obeying the orders of their master—Richard.

This evident hypocrisy of Bolingbroke hints at ulterior motive; and this hint is reinforced by Richard's observation of Bolingbroke's "courtship to the common people" (1, 4, 24). It may be argued that this is a mere suspicion on Richard's part; but we find an indication of Shakespeare's intention to verify it in the fact that when Bolingbroke had ultimately obtained the "reversion" of England (which Richard suspected was Bolingbroke's intent in his "thanks, my countrymen"), Shakespeare puts into his mouth (5, 2, 20) the phrase, "I thank you, countrymen." There is a subterranean passage between the two phrases in the imagination of the dramatist.

Further, Bolingbroke's father links up the two circumstances of Gloucester's death and Richard's possible abdication in his dying speech when discrimination had left him. He accuses Richard of various errors. But he offers no advice as to their cure; he only hints at deposition (2, 1, 104):

> "O, had thy grandsire with a prophet's eye
> Seen how his son's son should destroy his sons,
> From forth thy reach he would have laid thy shame,
> Deposing thee before thou wert possessed,
> Which art possessed now to depose thyself."

This may be regarded as only dramatic prophecy. But it is based on circumstances, desires, and thoughts in which Gaunt's son Bolingbroke shared. This is fully disclosed as a certainty in Bolingbroke's mind in his question to Bagot before Parliament

> "......Now Bagot, freely speak thy mind;
> What dost thou know of noble Gloucester's death,
> Who wrought it with the king?"
>
> (4, 1, 1.)

The subtlety which we infer in Bolingbroke is seen in full play in the embassage from Bolingbroke to Richard at Flint Castle (3, 3). The assertion of allegiance backed by force is somewhat hollow, for the mere hearing of his suit by Richard is a humiliation of the king, while the granting of it in face of a threat was tantamount to dethronement. There is something hollow also in Bolingbroke's protestation that war was far from his mind, when in the same breath he declares his determination to cause the slaughter of hundreds of his fellow-countrymen, not for any general good, but merely for the purpose of getting back his estates. Life is less valuable than property to him.

Richard was quite alive to this subtlety of Bolingbroke's.

> "Well you deserve; they well deserve to have,
> That know the strong'st and surest way to get."
>
> (3, 3, 200.)

This was his testimony to Bolingbroke's character and method. It is also by implication, his recognition, not of weakness or want of confidence on his own part, but of the passing of external strength and assurance from him to Bolingbroke.

Bolingbroke practised his double-dealing until Richard was definitely disposed of. He called him before Parliament in order that Richard might resign publicly, and Bolingbroke be cleared of suspicion. He pretends (4, 1, 190) that he thought Richard was willing to resign; yet on observing what he takes to be unwillingness in Richard, he does not show any sign of leaving Richard on the throne (which he had already signified his intention of ascending—112); and he has in reserve a written statement of Richard's crimes to be confessed—though to his credit he did not ultimately insist on this.

There is a certain generosity shown by Bolingbroke. He pardons Aumerle "to win his after-love." He pardons the Bishop of Carlyle because he has seen "high sparks of honour" in him. A close criticism, however, a criticism as intent on downing Bolingbroke as ordinary criticism is intent on downing Richard, might suggest that this generosity was not so much the spontaneous act of a newly-acquired virtue as a concession to circumstances; for Bolingbroke, being raised to the throne by the consent of Parliament, cannot afford to play Richard's part of absolute monarch.

The last act of Bolingbroke in the drama, the murder of Richard at his suggestion, leaves an ugly taste in the mouth. He admits the instigation of the murder—but spurns the murderer. He professes love for the murdered Richard—though he confesses to having wished him dead. He announces his intention of going to the Holy Land as a penance for his blood-guilt. He asks his friends to follow him after Richard's bier:

> "......March sadly after; grace my mournings;
> In weeping after this untimely bier."
>
> (5, 6, 51.)

But the text does not tell us whether he means ~~that he~~ or they are to weep. If he, then obviously his tears are of the crocodile order; and the last glimpse of Bolingbroke that Shakespeare gives us in the drama is Bolingbroke the hypocrite, even as he was disclosed in the first glimpse.

IMPOSITION AND COLLECTION OF *JIZYA* UNDER AURANGZEB

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MUCH has been written on the principles underlying the imposition of the *Jizya* by a Muslim king on non-Muslim subjects. Its origin has been traced, its nature analysed, and its relation with the general religious policy of the Muslim kings investigated. But historical origin and theological justification need not tally with the actual practice of a particular king in India or elsewhere. In what follows an attempt is made at studying from the official papers the practice and policy followed by Aurangzeb, when he reimposed the *Jizya* on the Hindus in April, 1679.

To go back a little, the *Jizya* had been exacted by the Muslim kings of India from their Hindu subjects ever since the Arab conquest of Sind. At first the Brahmans had been exempted but Firoz Shah Tughlaq failed to find any justification for this exception. As a part of his general policy to make the kingdom of Delhi conform as much as possible with his conception of the ideal Muslim state, he imposed this tax on the Brahmans as well. Thenceforth the tax was collected from Hindus of all classes till Akbar thought it fit to relieve his non-Muslim subjects of this humiliating burden. His successors pursued the same policy and continued this departure from Muslim practice.

But when Aurangzeb came to the throne things took a different turn. Aurangzeb was a puritan and was as anxious to establish the kingdom of God on earth. He was a Muslim king and it seemed to him unreasonable not to govern according to injunctions of the Quran. If his predecessors had sanctioned non-Muslim practices that was not his concern. He was determined, like all contemporary kings of Asia and Europe, to rule his kingdom as a servant of God. His reign, he seemed to say in fact, should reflect glory on his religion and he decided to follow in the footsteps of orthodox rulers of Islam and mould his government according to what he conceived to be Islamic ideals. To him Akbar's policy of toleration looked like an aberration just as, about the same time, Charles II's Declaration of Indulgence seemed obnoxious to his Christian subjects even though it granted toleration to their fellow Christians. His attitude was typical and he shared its prejudices and ideals. Religious toleration was as yet a thing of the future and even Muslims of other schools could expect little indulgence. Let us remember that seventeenth century England formed no exception in this respect and civic disabilities of the Roman Catholics in Ireland were not removed till the third decade of the nineteenth.

Akbar was an exception to his age. Aurangzeb was content to be the norm. Further, Akbar's policy of toleration had not been willingly accepted by many of his officers and they had no enthusiasm for it.[1] Thus there was no apprehension of opposition from the Mughal officialdom if a pious king chose to revert to the normal policy of the Muslim rulers of India. Muslim theologians who constituted the only effective check on the despotic powers of the Muslim kings in India could not naturally be expected to oppose the designs of a king who looked up to them for advice and guidance.[2] Thus everything favoured a change in policy.

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[1] Akbar Nama and Muntkhibut-Tawarikh of Badayuni record many an incident which throws light on the attitude of the orthodox towards Akbar's religious policy. Badayuni's history is in fact a permanent record of the feelings of Muslims in general towards Akbar's innovations.

[2] Mirat-i-Ahmadi suggests that the theologians took the initiative in the matter and represented to Aurangzeb the anomaly of the non-believers being exempted from the payment of the *Jizya* under a king of Aurangzeb's piety.

Of course there remained the vast majority of his Indian subjects, the Hindus. Aurangzeb fell into the error common to his century of disregarding their wishes and interests. How he came to hold this view requires a study of original documents and constitutes a problem which yet remains untackled. When the War of Succession began we find almost all the Hindu chiefs[*] fighting on his behalf with the exception of Jaswant Singh who also gave in after some time. The diplomacy of the War of Succession again has not yet received much careful attention and till this is done it would remain an interesting problem to trace the gradual awakening of a puritanical temper in Aurangzeb.

But by 1679 Aurangzeb had advanced far on the path of puritanism to make it possible for him to order the levy of the *Jizya* on non-Muslims.[3] It was to be paid by all and sundry, in Muslim India and Rajput States, by officials and non-officials, Brahmans and non-Brahmans, clerks and fighters. It has sometimes been asserted that it was a substitute for military service which was obligatory on all Muslims. None has, however, explained what steps were taken by Muslim emperors in India, particularly the Mughal emperors, to enforce this conscription on the Muslim section of their subjects. Theory apart, there is not a single case on record, as far as Indian history is concerned, to show that any Muslim ruler of India ever called all the faithful to his standards for the defence of their possessions either against internal rebellion or foreign danger. But even if it was a substitute for military service at any time in its history it ceased to be so when it was levied upon the Rajput Rajas of Central India and Rajputana. When the Rana of Mewar paid 100,000 gold *mohars* to the Mughal officers it was discovered that the amount fell short of the demand for the *Jizya* by Rs. 3,000. On August 3, 1687, the emperor very graciously excused Jai Singh this sum as a treaty of peace had just then been concluded between the two bringing the long drawn-out hostilities to a close.[4] How else are we to account for the appointment of an *Amin* for the *Jizya* accompanying the Emperor?[5] The appointment of the *Amin* of the *Jizya* for the Army, mentioned in the Daily Bulletin of the imperial camp, dated July 12, 1702 can be explained only on the assumption that the Hindus in the Imperial army paid the *Jizya*. In fact there is nothing to show that the *Jizya* was not levied upon the Hindus forming the fighting force of the Mughal rulers.

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[*] This is not quite accurate, Ed. C. R.

[3] Maaisir-Alamgiri, 174, Mirat-i-Ahmadi, I, 296.

Sir Jadunath Sarkar asserted that the officials did not pay this odious tax. In fact he considered the exclusion unreasonable.[6] But the actual practices of Aurangzeb's reign show that no exemption was made in favour of any class of Hindus as far as the payment of the *Jizya* was concerned. As I pointed out to him, while studying the large mass of original materials which he has collected in his library and which he had so kindly put at my disposal, the practice of Aurangzeb's reign differed from his theory. The Court Bulletin of the provincial governor's court at Agra, dated May 8, 1694, contains an interesting news item which sheds a flood of light on the question. Some Hindu officials including a personal assistant to the provincial *Bakshi*, a *Diwan*, and an *Amin* of the court had among others delayed in the payment of this tax. One of them pleaded that his Muslim superior was dangerously ill and that on account of his being busy with his affairs he could not pay the *Jizya* personally and would like to send it by a deputy. His request was turned down. He was reminded that paying the *Jizya* was a privilege and payment must therefore be made in person and as humbly as possible. There was no escaping this order. These officials came and paid the *Jizya* in person as ordered. It was levied in the states as well. The Jaipur Records mention on May 2, 1688, that postal messengers of Raja Ram Singh were asked to pay the tax when they reached Burhanpur. They refused to pay as they had already made the payment in Jaipur. Their correspondence was forcibly taken possession of, they were imprisoned and were released only when the matter was brought to the notice of the Emperor. It was ordered that all messengers, private and imperial, should be taxed only in the place of their residence and no demand should be made on them while carrying post.[7] In the *Jagirs*, the *Jagirdar* was not left to his own devices for the collection of this tax. Imperial officers were sent to collect the tax. Of course their task was none too pleasant. Collection of a tax is always an unpleasant task and the levy of this widely hated tax always created trouble. On January 28, 1703, for example, it was reported that the *Amir-i-Jizya* for the province of Malwa had sent a soldier in order to collect the *Jizya* in the *Jagir* of Debi Singh, son of Biram Dev Sissodia. When he reached the place, Debi Singh's men fell upon him, pulled his beard and hair and sent him back empty-handed. The emperor thereupon ordered a reduction in the *Jagir* of Debi

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[4] The Court Bulletin of Aurangzeb's court of the same date. These news letters are preserved partly in the Record Office at Jaipur and partly in the library of the R.A.S., London. I have used the transcripts of these records made for Sir Jadu Nath Sarkar who very kindly allowed me access to them. These news letters were compiled by the official diarists from day to day and constitute the most reliable source of history of the period. Sir Jadu Nath Sarkar is the only scholar who has used them so far in his [illegible] history of Aurangzeb. His attention however was mainly confined to the political history as contained in these records. This is the first attempt to study the administrative practices of the reign of Aurangzeb as revealed in these papers, and is the first fruit of that study. The transcript in Sir Jadunath Sarkar's library covers more than a dozen volumes.

[5] Court Bulletin, dated July, 14, 1702.

[6] History of Aurangzeb, Vol. III, page 270. He has cited no authority for this statement and I have failed to find any record of Aurangzeb's reign bearing out his contention. Mirat-i-Ahmadi, usually followed by him, has nothing to say about this remission.

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[7] Jaipur Records, Vol. X, pp. 18 to 20, of Sir Jadu Nath Sarkar's transcripts of the papers preserved in the Record Office, Jaipur Nineteen volumes of these records covering in all more than 6,000 pages were copied for Sir Jadu Nath Sarkar. They include official correspondence of the agents maintained by the Rajas of Jaipur at the imperial court besides many documents of importance. These papers belong to the different years between 1606 to 1717. There are papers for 1606, 1622 to 1627, 1630 to 1643, 1646 to 1661, 1664, 1665, 1669 to 1671, 1674, 1676 to 1686, 1688 to 1717 A.D. They include imperial farmans and letters from the princes, letters received by the Maharajas, accounts, private letters and drafts of letters and heads of memoranda. When Sir Jadu Nath Sarkar last visited the Record Office, Jaipur, in 1929, 26,806 items had been catalogued by the Jaipur Record Office. It is to be hoped that the state authorities would in the interest of historical scholarship, throw open the Record Office to the students of history. Their collection is unique in India and is of very great importance. So far Sir Jadu Nath is the only scholar who has been able to utilise these records. I am grateful to him for giving me an opportunity of studying these records from copies made for him.

Singh.[8] Earlier, however, an *Amin* had fared much worse. Not content with sending his men to the *Jagir* of a *Mansibdar*, he himself proceeded to his *Jagir*. In the scuffle that followed his attempt at levying the tax, the *Mansibdar* killed the *Amin*. The case was brought up before the Emperor on July 18, 1694, and he degraded the *Mansibdar* concerned.[9]

The incidence of the *Jizya* on the people was not inconsiderable. Sir Jadunath Sarkar has calculated that in the province of Gujrat it formed 4·42% of the provincial revenues.[10] Further we learn from Akhbarat that from Mander in Berar Rs. 30,000 had already been collected and the collections were still going on.[11] If Mander of our text is Manbah of the Ain-i-Akbari,[12] its revenue under Akbar was Rs. 20,000 only. Under Aurangzeb, according to Sujan Rai, the total revenues of the whole of the province of Berar amounted to Rs. 1,51,81,750 only,[13] which is very nearly the same as under Akbar.[14] Under Akbar it contained 142 *parganahs*. The richest *parganah* contributed Rs. 6,27,868 [1] as revenue and the collection of Rs. 30,000 from this unidentified *parganah* would come to 4·76% of the total revenues of the richest *parganah* in Berar. If we account for the collections that were still due, we would not be far from truth in asserting that Sarkar's estimate from Gujrat underestimates the percentage that the *Jizya* bore to the total revenues, at least in the province of Berar.

An elaborate arrangement had to be made for the assessment and the collection of this tax. A register of demand was prepared showing the amount due from every assessee.[16] When the collections began the *Amin* for the *parganah* was authorised to call for help from the local officials, *Kotwals, Qanungos* and *Thanadars*. He reported the collections to the provincial *Amin*. As we have already seen there was an *Amin* accompanying the royal court on march and separate officers were told off to accompany the armies sent on expeditions and collect the dues from soldiers. These officers usually did not occupy very high rank in the Mughal hierarchy of officials. At least one of the Amins accompanyiug the emperor in 1702 was a *Mansibdar* of three hundred horse.[17] *Amins* of 200 horse are also mentioned while the highest place occupied comes up to the commander of six hundred horse only.[18] Maasir-i-Alamgiri, as noted by Sarkar, mentions the appointment of an *Amin* supervising the work of all the provinces in the Deccan.[19] As we have already seen the work of these officers involved considerable risk including danger of life.

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[8] Court Bulletin for 28. 1. 1703.
[9] Court Bulletin for 18. 7. 1694.
[10] Aurangzeb. Vol. III, p. 274.
[11] Court Bulletin for 24. 5. 95.
[12] Jarrett's translation, Vol. II, p. 233, and note.
[13] *Op. cit.*, p. 231.
[14] Khulasatu-I-Tawarikh, p. 52.
[15] Ain, *op. cit.*, p. 236; the suburban district of Pathri in the Sarkar of the same name is the *parganah* referred to.
[16] Jaipur Records, Vol. IX, pp. 148-149.

As Sarkar has pointed out there were three grades of assessments.[20] Those possessing property worth 200 *dirhams, i.e.*, silver weighing 51 tolas, 10 *mashas* and 7⅓ grains paid 12 *dirhams* as the *Jizya*.[21] This works out at 6% of the property and not of the yearly income as Sarkar has erroneously stated.[22] It was a capital levy capable of wiping out the whole capital in about 20 years. The lowest rate of discount on bills of exchange according to Tavernier was 6%.[23] A money transaction dated February 10, 1704, states the rate of interest to be 4%.[24] This would mean that in the case of the poor, *i.e.*, the owners of real property yielding only Rs. 52 per annum, the entire income from that property was taken away as the *Jizya*.[25] The second class consisted of people whose income ranged from Rs. 52 to

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[17] Court Bulletin for 1407, 1703.

[18] *Ibid* for 1.7.94.

[19] Sarkar, Vol. III, p. 273; *cf.* Maasir, 290.

[20] Sarkar, Vol. III, p. 270.

[21] Mirat-i-Ahmadi, I, 296.

[22] *Op. cit.*, III, p. 270.

[23] Tavernier's Travels quoted by Moveland, India at the Death of Akbar, p. 248.

[24] Jaipur Records, Vol. XVI, p. 33.

[25] Sarkar's discussion of this topic is vitiated by the confusion between the *Jizya* levied on the property and not on the income. He has grossly underestimated the burden of taxation.

Rs. 2,500 roughly. They were to pay 24 *dirhams, i.e.*, Rs. 6-4 as the Jizya.[26] Rs. 2,500 at the rate of 4% would yield Rs. 10,000 hence the *Jizya* works out at 6% of the income. Here the *Jizya* is at a much lower rate though it still stands at a much higher figure than the present rates for income tax. Those whose property was worth more than 10,000 *dirhams* were very easily let off paying 48 *dirham* irrespective of their income. They had to pay Rs. 12-7 a year in all.[26] Thus this tax took away the yearly income and more of the poorer classes, represented an imposition of 6% of the income on the middle classes and for the rich it represented a yearly demand which bore no ratio to their income. The rich paid the whole amount in a lump sum, the middle classes had the option to pay the whole at once or in two instalments and the poor could pay it in four instalments.[27]

Of course certain classes of people were exempted. Minors, women, slaves of all kinds, the blind, the mentally deficient, the unemployed, cripples and beggars were not to pay the *Jizya*.[28] Those who remained ill for more than six months were also excused from this imposition.[29]

The tax-payer was to make the payments personally. He was to approach the platform on which the collector sat, stand opposite the collector, place the money in his own hands and spread them before the collector. 'Oh, Zimmi,' the collector would say, 'pay the *Jizya*.' So saying the collector was to take the money from the stretched hands of the citizen. The collector was further warned never to think of remitting the dues.[30] Individual remissions, Aurangzeb held, would upset the very principles on which the tax was ba~~sed and~~ he would hear of no latitude to local officials therein.[31]

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[26] Mirat-i-Ahmadi, Part I, 296.
[27] Mirat-i-Ahmadi, *op. cit.*
[28] Mirat-i-Ahmadi, Part I, p. 196.
[29] Mirat-i-Ahmadi, *op. cit.*, p. 297.
[30] Mirat-i-Ahmadi, I, p. 27; Court Bulletin (Provincial, Agra), for May 8, 1694.
[31] Khafi Khan, II, 377, 378.

Remissions to localities were however sometimes granted. Sir Jadunath has cited two cases wherein Aurangzeb refused to grant remission of the tax even when recommended by the local officials.[32] As against that we have the records of five cases wherein Aurangzeb granted or was prepared to grant remission of the taxation to harassed localities. On December 12, 1681, a petition from the inhabitants of Bahadur(?)pura was presented requesting for the remission of the tax. Aurangzeb thereupon called for a detailed report on the subject the same day.[33] Unfortunately we do not possess any record of any further orders on the subject among the extant papers. The collections from Dahad (?) again were remitted for a year or two on the representation of its inhabitants and local officers.[34] On February 19, 1704, the collection of *Jizya* was stopped throughout the Mughal provinces of the Deccan on account of the difficulties caused by Mahratta raids.[35] On November 12, 1704, again collection of the tax was forbidden in Deval Ghat for three years.[36] After the conquest of Hyderabad its *Jizya* along with certain other charges was remitted.[37] How long the remission continued it is difficult to say. It could only have been of a temporary nature. We are told, however, by another contemporary writer that after its conquest by Aurangzeb, the *Jizya* was levied and collected by force in the Deccan.[38] Thus it is clear that Aurangzeb was not always 'deaf to the pleadings of pity and political expediency alike' in levying the *Jizya* as Sir Jadunath would have us believe. Cases of remissions were decided as occasion arose and it is difficult to come to the conclusion that Aurangzeb was unduly harsh or obstinate in this respect.

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[32] Aurangzeb, III, 272, 273. He bases his statements on Khafi Khan in one case and Ihkam-i-Alamgiri in the second.

[33] Court Bulletin of the same date.

[34] Ihkam-i-Alamgiri, MS. 13 (*b*).

[35] Court Bulletin of 19.2.1704.

[36] *Ibid*, for 12.11.1704.

[37] Ishwar Dass's Fatuhat-i-Alamgiri, MS. 111 *b*.

[38] Bhim Sen, Nuskha-i-Dilkusha, MS. 139 *b*.

Thus the *Jizya* formed a part of the avowed policy of Aurangzeb to govern according to the Islamic law. He did not stop to consider how it would affect his non-Muslim subjects. If they resented its imposition, he could not help it, he would not be false to his ideals. If the poorer among them discovered that it took away the bulk of their income and thus rendered it impossible for them to maintain themselves, that was one of his business. If they wanted to evade its payment, the way was open to them. They could accept the *true faith* and escape this burden if they found it too irksome to bear. The Court Bulletins of the period record frequent cases of conversion to Islam and the presentation of converts at the imperial court. But it is difficult to decide how many of such conversions were due solely or mainly to the burden of the *Jizya* which was pressing so heavily on the poorer classes. Aurangzeb adopted many other means of making life burdensome to his non-Muslim subjects and held forth many temptations to convert them to Islam. The *Jizya* was only one of these and it is difficult to isolate the part it played in bringing about these conversions.

It is well to remember however that the *Jizya* was levied by Aurangzeb at a time when toleration was an exception rather than the rule in the state-craft of the world. It was not the outcome of any feeling of dislike that Aurangzeb entertained towards the Hindus or their faith. It was imposed because the conception of the Islamic state with which Aurangzeb was familiar made it obligatory for him to do so. He was usually not more strict in realisation of this particular tax and although it formed a heavy burden on the poorer classes the wealthier section did not find it exceptionally irksome. To Aurangzeb it was nothing less than the price of toleration that a non-believer was naturally expected to pay in a Muslim State.

GENERALITIES AND THEIR APPLICATION

——*By* HUMAYUN Z. KABIR, M.A. (Cal.), B.A. (Oxon.)
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IT is very often said that so and so is or is not a man of principle. If however we analyse this statement a little carefully we seem to get some very interesting conclusions. I propose to undertake this analysis partially, not merely because of the interest the conclusions have in themselves, but because of the influence such an analysis is likely to have upon our modes of belief and action.

At the very outset it is clear that in calling somebody a man of principle, we do not mean that he is merely aware of such principles. I may happen to have come across all the maxims that one finds embodied in copy books and be none the better for them. Yet on the other hand, though more awareness of the principle is not enough, we cannot entirely do away with the cognitive element at the basis of all our actions. We must know in order to act, but it must be admitted that this knowledge is very often of so extremely rudimentary a character that one is tempted to give to it the rather paradoxical name of "unconscious or implicit awareness." Examples of this are met with every day. There are simple people who seem to have an unerring sense of right and wrong in the particular situations in which they find themselves, and yet if they are asked to state the general law governing their action in such cases, they are at a loss to find any such laws. "They act as the spirit moveth them." We are nevertheless constrained to suppose that there is some such law, for there is a unity and regularity in their actions which cannot be explained otherwise. They may act without the consciousness of any principle forgiving their acts, but the acts exhibit a uniformity of feature which distinguish them from the other possible alternatives in the situation. Again we may not at the outset know how they are going to act in a particular situation, but after the choice has once been made, we almost always feel that for that man in that situation no other course of action was possible. We may, if we like, say that for them the spirit is the law.

Here therefore we see the justification of the phrase; a man of principles. For the principle of action is there, even though it is often not explicitly recognised. Further reflection upon his conduct soon leads others as well as the man himself to see that he has throughout been acting on a principle and with some rudimentary apprehension of this principle. The infinite multiplicity and novelty of situations in the world would have otherwise rendered impossible the unity of character which we have attributed to such a life.

A further note might be added here. While recognising that moral action does not always depend upon an explicit recognition of the moral principle involved, we must at the same time add that such recognition is necessary for the fully moral life. In saying this we are not necessarily committed to admitting Kant's dictum that no action is moral until we make our motive the recognition of its morality. It is unnecessary here to enter into any discussion on that point, but on purely heuristic grounds, it is necessary for us to make clear to ourselves the principles that guide our action. A sensitive perception of the situation no doubt often evoke the right response, but so long as this response is blind and unreasoned, we are apt to be misled by some chance and unessential aspect of the situation before us. If, on the other hand, we are conscious of the principle of activity which we have adopted as our own, the details of any situation are evaluated with reference to its scheme, and organised so as to fit in with our general plan of life. Similar situations recur again and again, but always with a difference and, not unoften, it is the difference which is the most significant element for our consideration. This combination of repetition and novelty makes the necessity for explicit recognition of principles of action all the more insistent. Without such recognition, we may have as a matter of fact acted according to some unenunciated principles whose value we would be prepared to acknowledge on it being made explicit, but there is little or no guarantee that we shall always conform to it amidst the complexities of recurrent and yet novel situations.

This is why, it seems to me, we cannot leave our actions to be governed entirely by the inspiration of the moment. Conscious recognition of the principle on which we act carries with it some awareness also of the results which are likely to follow from our acts. We can of course never foresee the total set of consequences implicit in any step we may take, but nevertheless, it is this foresight, imperfect though it be, which distinguishes deliberate actions from impulsive acts. We may perhaps even say that some foreknowledge of consequences is a characteristic of all voluntary activity From this it would follow that if we depended entirely on the intuition of the moment, without any conscious principle uniting our manifold activity, such acts would often be indistinguishable from purely instinctive or impulsive acts. We all see the function and value of impulses in moral action, culminating in what may after Kant be called the Holy Will, but at the level which we are discussing now, such submission to intuitions of the moment would mark a retrogade rather than a forward step.

There is the second difficulty that for us it is impossible to maintain the intensity of inspiration constant at the same level. The conditions appertaining to the Holy Will do not apply to our limited human wills, and the result is that even the best among us are swayed, perhaps often unconscious to themselves, by considerations which cloud the dictates of the untrammelled moral consciousness. The condition of the physical organism itself has, not unoften, an important bearing in this connection.

The fluctuation of the moral intuition in us is further complicated by the fact that we live in a society, in which not only are we affected by the influence of its other members, but in turn affect them by the decisions that we adopt. An element of uniformity and assurance is essential for human intercourse, for without some such cementing bond the members would fall apart through their individual idiosyncracies. Principles of action supply such rules of uniform conduct, for inspite of the differences with which different men will adopt these rules, there remains the general similarity of form which the principles impose upon our acts. If we like, we may expound it in logical term by saying that the principles are the universals of which the individual acts are the particular exemplifications.

This insistence on the importance of principle should not however blind us to the fact that the principles by themselves are no more adequate to determine right conduct than particular intuitions of particular situations taken in themselves. We are not referring here to the fact that sometimes we may intellectually recognise the principle of action demanded by a certain situation and yet not carry it out. For, this type of dishonesty might occur with regard to our intuitions as well and is not peculiar to the conscious adoption of principles. The inadequacy to which we are referring here arises out of the very fact which constitutes the superiority of the conscious adoption of principles over the utter surrender to the intuition of the moment.

So far then we have seen that dependence on the intuition of the moment without the consciousness of any underlying principle, though it may and often does lead to right action, carries in itself no assurance of right decisions amidst the complexities of our manifold life. Further, it is essentially atomic in its character, and throws into relief the uniqueness and isolation rather than the common humanity of individual men. This tends to hamper the moral progress of society ; for there is no generalisation of the experience of the community in order to warrant the projection of individual minds into unexplored regions from some permanent and consolidated basis. The emergence of principles into consciousness supplies, through such generalisation, a common standard of comparison, and at the same time ensures the possibility of progress through the enrichment of the individual by the accumulated experience of the community.

Herein however lies the danger of such general principles ; for they may be taken to be stereotyped rules which are to be applied unconditionally whenever situations with similar features recur. There is in most of us an unconscious procrustean tendency to make facts fit into our principles, and make the world a trim and well-ordered mechanism where everything occurs according to a neat and regular plan. In fact almost nothing is further from the truth, for the world is a vast and complex conglomeration in which the uniformities observed are at best only partial, and in strictness, no two things are exactly alike. "History repeats itself" is a false adage unless we add to it the significant qualification that it always does so with a difference, and if we overlook this difference, our picture is essentially falsified.

The emergence of the principles and recognition of them as such are therefore by themselves not enough, for the most difficult question is that about their applicability. We may take any principle we like, and most probably we shall agree that in the abstract such principles ought to govern our activity. But placed in any concrete situation, we are faced with the double difficulty of first recognising the principle which can apply to the case, and secondly of determining the form in which that principle is applicable. Principles we have recognised to be the generalisations of the past experience of the community, and as such there is no guarantee that they can be applied to present and future occasions without modification. If on the other hand, we abstract from them all reference to concrete situations, whether past or present, they may or may not exhibit the form of a general ethical truth, but in that alternated form, they have no application whatsoever to the concrete situations in which human beings are placed. Before they can serve as principles governing human activity, we must make them concrete by reintroducing the element of particularity in the situation before us.

Here then we see the resurrection of intuition on what we may regard as a higher level. The recognition of principles enriches our moral life by the education of the individual through the generalised experience of the community, but without the element of intuitive apprehension of the situation in which the individual finds himself, this education is of little or no value. Moral principles in the abstract may, like other general laws, be taught, but whether the present is an occasion for the principle or the law can only be intuitively grasped. The king's son was taught all the astronomical laws and found that a hollow circular thing lay in the palm of the king, but his astronomy could not tell him whether it was a cart-wheel or a ring. That had to be intuitively grasped by his own intelligence.

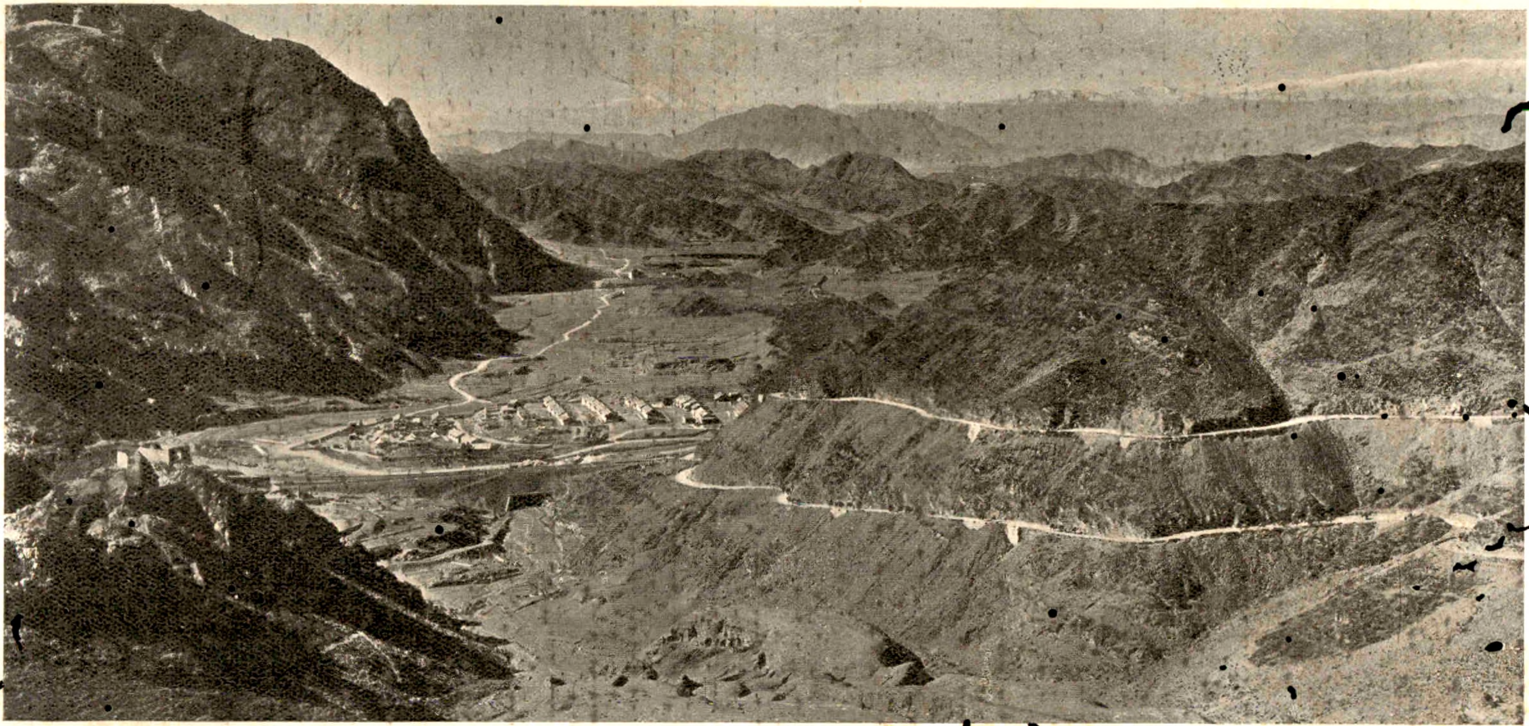
We nevertheless hope that the broadening and generous influence of the recognition of principles will also heighten the individual's intuitive perception of the moral implications of any situation. From his derivative experience of the past, he will the more readily recognise the significant features of the occasion and perceive the principle which is adapted to it. Necessary modifications in application will also suggest themselves the more befittingly the wider and deeper his experience in the past has been. Room is also left for innovation and progress, for the recognition that each situation presents novel and significant features carries with it the implication that the principle itself must be applied, not blindly and by rule of thumb, but by an act of creative intuition which in each application shapes the principle anew to suit the exigencies of the manifold occasions. Application is, therefore, not something mechanical in character, and external to the principle which is applied, but its very life-breath, enriching it, and shaping and reshaping it till it is often altered beyond recognition in man's unceasing urgency after a higher and yet higher life.

THE NORTHERN GATE OF INDIA

———*By* FAIRLIE SMITH

Allahabad

PESHAWAR, the newly-made capital of the N. W. F. Province is a fort-girt city and pre-eminently military ; indeed it is not possible for it to be otherwise situated as it is on the Frontier, so near India's northern gateway, and surrounded by treacherous tribesmen who are always at war with one another and have always harassed Britain by their raids with no pretext but love of plunder and aggression. Here one is wakened by the droning of aeroplanes, four of which do their aerial manœuvres every day until 11 A.M. and on moonlit nights too it is a most fascinating sight to watch these four aeroplanes practising ; their flight can be easily followed owing to their coloured lights, red on the left wing, green on the right and white on the track. A few years ago the North Western Railway terminated at Peshawar, but to-day it goes about 35 miles further north to Landi Khana which is on the borders of Afghanistan. Before the railway was constructed there was a ropeway, the masonry abutments of which still stand as silent reminders of the old mode of transport. Besides the railway there are two very excellent motor roads ; all these have been made for railway purposes and since they run through tribal territory, the roads alone are British : it is because of these roads that the visitor is able to see these remote places in this otherwise inaccessible part of the world. A drive of 9½ miles on a perfectly straight road, over level land brings one to the southern end of the Khyber Pass, the range of mountains to the left is what one sees running all the way from 'Pindi, but at this point a twin range rises



THE NORTHERN GATE OF INDIA

[The ruins on the hill to the left is Alexander's Fort just below the hill are two Railway carriages to the right of the Fort: the buildings beyond is Landi Khana, and the solitary building in the distance where the road takes many windings [illegible] Afghan Custom House, the semicircular dark pitch are trees, the only ones that are in this desolate region which have been planted as part of the boundary. Beyond to the right what looks like a small white patch on a hill, is the very last British out-post. In the distance are the snow covered Hindu Kush range. Where British Territory ends, the two roads and Railway also end.]

abruptly, I call it "twin" advisedly because although it only begins here, yet it is equally as high as the other range and like it too in all its physical features, barren to a degree, without even a blade of grass. And apart from springs or streams there is rock so much that even a damp spot cannot be seen throughout. The whole length of these black, barren, sun-baked inhospitable mountains—indeed no desert can be more barren—is waterless and devoid of life. The British have laid water pipes all the way to Landi Khana, but the only outward and visible sign of this is the covered stone reservoirs that are seen at regular intervals throughout the journey. As a result of this waterless barren condition the absence of all animal and insect-life is most conspicuous, no sound of any insect breaks the dead stillness, nor does one see even a bee or butterfly or a rock-lizard which is so common in all hilly tracts, nor yet the ever present
crows which in every other place in India, it seems in
get away from.

At the southern entrance of the Khyber Pass is
fort of Jamrud which, owing to its lovely situation
without a single human habitation within a radius
miles, looks like a lonely ship on the boundless oce
Jamrud right up to Landi Khana, a distance of about
one travels parallel with the Khyber Pass; it has the lo
river bed, but the entire absence of round stones disprove
perhaps it would be more appropriate to liken it to a
tunnel. It has an uneven and often boulder-strewn surface, and in spite of the fact that the two ranges run so close together—often scarcely more than 100 yards apart—never once does a single spur jut across forming an obstacle and breaking the continuity of this wonderful Pass which, as a consequence, remains throughout its entire length one unbroken Pass. The British forts come at short distances of 5 or 6 miles: Jamrud, Shagar, Ali Masjid, Landi Kotal and finally Landi Khana. T rongly
fortified, but here and there one also men's
forts which have their watch towers at the fo h one

extensively loop-h
corrugated iron door, never high enough to permit a man to enter erect and only wide enough to admit of his shoulders passing through: these forts enclose their villages, which unlike the villages in India show absolutely no sign of life, not even the ubiquitous pariah dog which gives warning of a stranger's approach when still some distance away, much less the sight of cattle grazing or children playing. Only once throughout this
back did we see a few children walking along the road
or three occasions we saw women, always in twos or
ys dressed in black and each time too their business
in faggots, though where they got them from seemed
Only in one place throughout our long journey did we see a small patch of cultivation, not really large enough to be called a field, but looking like a lovely emerald, which looked all the more beautiful in its scorched, brown, sunbaked sur-
The absence of wells too is striking and doubtless
of the villages these too must be enclosed within the
Besides the village forts these lovely mountains are
er with watch towers which crown every vantage
ter how lovely the spot, for the law of vendetta
among the tribesmen which compels the nearest
venge the death of a murdered person, it matters
ny years after, and often the victim is an innocent
ged person, it matters not so long as he or she is a
e murderer. For this reason too on these lonely
ate heights one meets an even more lonely tribesman
is sentry fully armed with his rifle and belt of cartridges and doubtless too his clasp knife hidden among the folds of his voluminous clothes, in places which to all appearances are neither within sight or sound of any human habitation. It is a sight which evokes very disquieting feeling within one and makes us realise that in that part of the world no man can trust his neighbc
eachery and revenge are ever present among the
ess, restless tribesmen. The tablets

all along the hillside with the names and crests of various British and Indian regiments tell their own grim tale of desperate battles that have been fought and won in these awful desolate regions, battles which have been fought under most difficult conditions not only from exposure to the full burning rays of the sun, with not even the smallest bush to afford a little shade or cover from the enemy's bullet, but every single requirement for man's needs and comfort having of necessity to be carried, even to fire-wood and every drop of water (in those days) from the nearest town, *viz.*, Peshawar, and that by the slow progress of pack animals.

Here too one sees the homes of the cave-dwellers, always in groups of threes or fours dotted along the lonely mountain sides which like the villages are conspicuous for their absence of all life; they were never close to the road and the
looked scarcely higher than three feet which but for the
corrugated iron that stood to one side and served as a
night would easily be mistaken for the dens of wild anin

Our journey is brought to a sudden end by reading
(in letters nearly a foot long)—this is the limit of Briti
tory—on a large signboard half way up a hill, which is
by a watch tower strongly garrisoned and fortified by
soldiers. Standing here one looks down on Landi Khana barracks and railway station ; although the lines exist the train only runs up to Landi Kotal every morning and returns to Peshawar every evening and the barracks are unoccupied owing to their having lost their strategic value, as a result of the Afghans having taken up a strong position on the height above, a circumstance which has compelled Britain to do the same, with a protecting mountain forming a barrier between. In the forefront of Landi Khana is a group of three red brick buildings, one is roofless. The central one is long like a tunnel and sets the imagination working, the third one is also partially in ruins, but these are the remains of Alexander's Fort and make one realize how from the earliest times this Pass was what it is to

the present day, the Northern Gateway to India. About half a mile beyond this is the Afghan Custom House and almost in a line with it on a lonely hill is another group of barracks, the very last outpost of Britain's far-flung Empire, and as we stood watching the fruit-laiden lorries coming from Afghanistan and those going carrying passengers and tins of petrol, we noticed among them a large military 'bus conveying British soldiers to this distant lonely outpost which is on the borders of Afghanistan and forms as it were Britain's pillar of India's Northern Gateway. A permit has to be obtained to enter the Khyber Pass, and one of the party must have fire arms; ladies are not allowed here by themselves, but must be accompanied by at least one man. At Jamrud the Permit is examined as well as the chauffeur's license; all out-going cars must pass up by 11 A.M. and return by 4-30 P.M. for all must be within the gates of Peshawar by 8-30 P.M. as they are closed after that hour.

"Without National Education, from which alone a national conscience can issue, a Nation has no moral existence.

Without National Education common to all the citizens, equality of duties and of rights is a formula devoid of meaning; one single spark of faith achieved what all the sophism of the philosophic schools had never caught a glimpse of: a forward step in the Education of the Human Race."

—*Giuseppe Mazzini*

THE INDIAN SUGAR INDUSTRY

WHAT THE RAILWAYS CAN DO

—*By* Haridas Ghosh, M.A.

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On account of the intimate connection between transport and industry, the problem of sugar transport in this country cannot be studied without a reference to the sugar industry itself. The transport problem of Indian sugar industry divides itself into that of transport of raw products to different manufacturing countries, as well as of manufactured goods to various markets, and of different rates charged by our railways on goods booked from different sources of supply. These factors have definite effects on the industry.

Regarding Indian sugar industry it should be remembered that the position of sugar is next only to that of cotton, jute, tea or matches, and Indian industries of sugar and matches are nearly similarly situated because in both the cases the indigenous industries have to face foreign competition. Briefly told, the history of this industry is that at one time half the world's supply of sugar was produced in India, but she does not produce more than 20 per cent. now, inspite of the fact that the average area under cane is still about half the world's average which means that the yield of sugar from Indian cane is very low.

The miserable condition of Indian sugar industry has been mainly due to the competition from foreign sugar, as Indian sugar industry had long lost its foreign markets, and with further development of beet sugar industry in Europe, when Mauritius sugar also lost its European markets, India was made a convenient dumping ground for the latter. Java sugar too gradually entered into Indian markets, and as years rolled on, it succeeded to a great extent in ousting Mauritius sugar on account of superior sugar canes, and improved manufacturing processes and organisations of marketing. India began to be flooded with imported sugar inspite of the vast agricultural and industrial possibilities of this country, and its transport systems being under direct control of the Government.

The trade statistics of our imported sugar during the last 20 or 25 years will illustrate the position of Java and Mauritius sugar in Indian sugar markets.

	Imports of Java sugar in India.	Imports of Mauritius sugar in India
1. Pre-war average	463,000	128,800
2. War average	367.200	56,700
3. Po-t-war average	382,800	25,900
1930-31	809 700	
1931-32	336,800	

	Imports of Java sugar in 1,000 tons	Percentage of Java sugar to total imported sugar
1913-14	583	72
1923-24	368	89
1924-25	480	71
1925-26	657	90
1926-27	612	94
1927-28	692	95
1928-29	852	98
1929-30	981	83

The following figures will illustrate how the imported sugar has been gradually extending its grip over the Indian sugar market :—

	Sugar raw produced in India in lbs. (millions)	Imported sugar to India in lbs. (millions)
1920-21	2·52	·34
1921-22	2·61	18
1922-23	3·04	·50
1923-24	3·31	·47
1924-25	2·51	·72
1925-26	2·97	·80
1926-27	3·26	·92
1927-28	3·21	-82
1928-29	2·70	·92
1929-30	2·75	1·01

Imports of Java sugar into different maritime provinces of this country during the years 1930-31 and 1931-32 are shown below :—

	1930-31	1931-32
1. Bengal	149,000	324,000
2. Bombay	67,000	[illegible]
3. Sindh	55,000	184,300
4. Madras	69,000	77,400
5. Burma	27,000	38,000

It will be noticed from the above that the bulk of foreign sugar is being imported into India through the Calcutta port, though the imports of the Bombay or the Karachi port cannot be neglected. The statistics of imports at the Calcutta port for the last 5 years ending 1930-31 shows that in respect of value, its imports of sugar rank only next to those of cotton piece-goods and machinery. In dealing with the transport of imported sugar in India, in relation to those of indigenous sugar, the question of railway freight rates on sugar *ex* Calcutta where the largest bulk of the foreign sugar finds entry, is very important. The transport rates on sugar *ex* Bombay or Karachi should also be taken into consideration.

Though the sugar factories of Java are situated at a very great position of advantage in respect of sugarcane supply, Indian sugar factories also are not in a bad position as most of our factories have grown up in cities that are not very far off from our sugarcane areas. The principal sugarcane area of India is distributed as follows :—

			1929-30 Acres	*Yield*
1.	Madras	...	98,107	2,75,009
2.	Bombay	...	66,278	1,75,000
3.	Bengal	...	1,97,600	2,20,000
4.	United Provinces	...	13,48,928	13,02,000
5.	Punjab	...	3,00,698	2,04,000
6.	Bihar and Orissa	...	2,78,800	3,04,000
7.	C. P. and Berar	...	29,286	36,000

The United Provinces is by far the greatest sugarcane yielding province in India, and the Government statistical returns for the year 1929 in the "Large Industrial Establishments in India" (latest edition) shows that in this province there were 21 big sugar factories in the districts of Pilibhit (2), Shajahanpur (3), Cawnpore (3), Gorakhpur (7), Allahabad (2), Kheri (1), Lucknow (1), and Dehra-Dun (1). In Bihar which is the next sugarcane-growing province, there were in the same year 13 sugar factories in the districts of Champaran (3), Saran (5), Muzaffarpur (1), and Darbhanga (3). Besides the sugar manufactured in sugar factories and sugar refineries large quantities of *jagree* or *gur* produced in these provinces are locally consumed, and transported into Central India and Rajputana to be consumed by the people of those places. In the Madras Presidency there were 6 factories distributed principally in the districts of Ganjam, Godávari, South Arcot, Tinnevelly and Coimbatore.

The Punjab showed an account of 2 large sugar factories situated at Amritsar, while the records of Bengal show *nil*, inspite of the fact that the province shows a large average under sugarcane. In the various evidences before the Royal Commission on Agriculture in India (1927-28) it was explained how there is a very fair possibility of increasing sugarcane area in Bengal improving the quality of the cane specially on the northern side of this province in the districts of Rangpur and Dinajpur where large areas of land were already under sugarcane cultivation. The cities of Northern Bengal are closely connected to the sugarcane area of Northern Behar, by rail *viâ* Katihar Junction by way of the B. and N. W. Ry. or from the districts of Gaya, Patna, Shahabad and Bhagalpur on the E. I. Ry. *viâ* Dighaghat, Mokamehghat and Maniharighat. It should be possible to build more sugar factories in Northern Bengal provided the railways also assist the sugar industry of Bengal by favourable rates for sugarcane *ex* Bihar and the United Provinces, and if specially low rates are also allowed by the E. B. Ry. on the transport to Calcutta of sugar manufactured in these areas. Under the provision of the new import duty on foreign sugar, and a system of special rates on sugar from Northern Bengal by the E. B. Ry. on their local stations, as well as by discriminative through rates in conjunction with the A. B. Ry. and the river steamer services *viâ* Pandu and *viâ* Dhubrighat it will be quite possible for the future sugar factories of Northern Bengal to oust the imported sugar totally from Bengal and Assam, and perhaps also capture the sugar markets in Burma in near future.

The soils of Backergunge and Dacca are also said to be favourable for sugarcane cultivation. A system of favourable railway rates or steamer rates here may give impetus to the local people to pay more attention to their sugarcane-yielding lands, grow better classes of sugarcanes, and build indigenous sugar industries as well in this part of Bengal. In making such suggestions for the practicability of growing sugar factories in Bengal with the assistance of the railways, it is not overlooked that unless the industry makes some move in the right direction, the transport cannot come forward.. But there is no doubt that the North Bengal area stands in a much better position both in respect of the supply of raw products, and sale of finished goods, and that it is quite possible by a judicious manipulation of railway rates to develop an indigenous sugar industry in the province. If new sugar factories can thus be grown in Bengal, our agricultural people, the landholders of North Bengal as well as our unemployed youngmen will get a good deal of the much-needed economic relief. This system therefore appears to be worth trying.

Regarding the existing sugarcane area, the average under sugarcane in the United Provinces represents more than half the total acreage under cane in India, and of the cane area in the United Provinces, Meerut and Rohilkhund divisions in the west, and the Gorakhpur division in the extreme east contribute two-thirds the total area of sugarcane acreage of this province. In Bihar the cane-growing tracts are concentrated in the Patna and the Tirhut divisions. The district of Saran on the north of the Ganges, and the Gaya and the Sahabad districts on the south of the river produce large quantities of sugarcane. The sugarcane districts of the Punjab are Umballa, Karnal, Rohtak, Gurudaspur, Hosiarpur and Jullunder. Large quantities of the yields are consumed as *jagree* or *gur*, and in this connection it may be remembered that in comparison with one ton of white sugar consumed in India, three tons of *gur* are required.

With the spread of modern influence the consumption of white sugar is bound to increase. The principal weakness of the Indian sugar industry is the high cost of production chiefly due to poor yield of crops, inefficient system of manufacture, comparatively inefficient labour and management, as well as lack of proper organisation and marketing. Labouring under these difficulties indigenous sugar is being gradually ousted by the Java sugar even from Indian markets. Discriminative rail freights on the indigenous and imported sugar and the callousness of the Indian railways have added further to the difficulties of Indian sugar industry.

The policy of discriminative rates pursued by the Indian railways under the slogan of efficiency of transport, or commercial working of the railways was severely criticised by the Indian Industrial Commission (1916-18). These rates have helped the heavy exports of our raw materials that could have been locally utilised to the advantage of our country. They have facilitated the imports of foreign manufactured products, to the great detriment of Indian industry. The criticism of the Industrial Commissioners will open the eyes of the Indian public to the manner in which the Indian railways have been helping the economic drain of this country. The Industrial Commissioners admitted that "before the war the major portion of the Indian railway traffic flowed in two streams, raw products moving towards the port for export, and the imported manufactured articles moving from the ports." The Commissioners further observed that in many cases under pressure of competition, the Indian railways resorted to a system of rates cutting that was really injurious to the economic development of this country, and referred to sugar freights on the Indian railways in which the increased imports of foreign sugar coincided with the reduction of railway rates on sugar, booked from the port towns of India to different sugar-consuming centres of this country.

To remedy this state of affairs, the Commissioners suggested a thorough examination of the Indian railway rates structure and the desirability of raising the low transport charges on raw products going out and the manufactured products coming in. They made a particular reference to the freights chargeable on "SUGAR" over the Indian railways and observed that the increase in our imports of foreign sugar coincided with the reduction of railway rates on sugar from the port towns. These heavy reductions in sugar rates from the port towns like Calcutta (Howrah) where the great bulk of the imported sugar is received, were granted by the E. I. Ry., either on account of competition with the other railways, or water services, or with a view to push the sale of the imported sugar in which European elements are more interested. These specially favourable rates have placed Java sugar in a position of great advantage in Indian sugar markets. That Indian sugar has its own weakness no one will deny, but this is no justification for the rates policy which the Indian railways have hitherto pursued.

The import duty on foreign sugar was raised in September, 1931, to Rs. 9-1 per cwt. In view of this heavy import duty on foreign sugar, the prospects of the indigenous industry are now brighter than before. In fact the effects of the new import duty are already visible, for between 1930-31 and 1931-32, the imports of Java sugar have declined from 715,000 tons to 336,000 tons. This heavy reduction in the imports has been ascribed to the shifting of the demand of the Indian consumer from foreign sugar to raw *gur* (*vide* The Review of the Trade of India 1931-32). Notwithstanding the heavy consumption of raw *gur* by the people of India there is considerable scope for the expansion of the indigenous sugar industry.

The raising of the import duty on foreign sugar has raised very high expectations in the country, and it is hoped that with improvements in the quality of our sugarcane, as well as in the manufacture and marketing of Indian sugar, coupled with favourable railway rates it will be possible for indigenous sugar to oust the foreign sugar from Indian markets in the near future.

Expectations have already run so high, that in the year 1933 alone about thirty big new sugar factories have been placed under construction and Bihar is starting six new factories. More sugar factories will also grow in this area within a short time, and there will be new sugar factories in other sugar-cane areas of India, for instance in Madras, the Punjab and Bombay. In the matter of the development of Indian sugar industry, the United Provinces and Bihar are taking the lead, but in order that the sugar produced here as well as as in other manufacturing centres may find ready markets, in preference to foreign sugar, the indigenous sugar must be helped with favourable railway rates. Indian sugar industry has received substantial assistance in the matter of Tariff duties. It is necessary that help should also come from the railways in regard to transports.

That the Indian sugar industry was very unfavourably treated by the railways will be evidenced from the following remarks in the monograph on Indian railway rates, by the late Mr. S. C. Ghosh, sometime Special Officer, Railway Board :—

"The sugar industry of India has been receiving a great deal of attention on the part of the Government and the heavy imports of Java sugar are not in the interest of this country. The rates for sugar from the ports to the interior were first reduced during 1904, just a year before the Calcutta and Bombay competition started. They were further lowered during the competition in 1905. It is during the last ten years that Java sugar has found an extensive sale in this country. Java sugar is produced very cheap. The prime cost of sugar in Java was given at Rs. 4-2-0 per maund, the cost of producing superior white sugar including all expenses was said to be Rs. 4-9-2 per maund and even taking the interest on capital the total would come to Rs. 5 or Rs. 5-8. It compared very favourably with the minimum price of Java sugar in Calcutta which was Rs. 11-4-0 per maund before the war, so that Java made handsome profits out of the sugar exported to India. The steamer freight was then but a fraction of the latter figure (*viz.* Rs. 11-4-0) the price of the sugar in Calcutta. It is questionable therefore whether this Traffic even needed further subsidy in the way of cheap railway freights that were granted from the ports to the interior. Even if the rates for Java sugar were full minimum rates the railways would not have lost the traffic but the profits of Java sugar would have been less."

The local industries of India were in this way affected by imports that had been receiving indirect subsidies from the Indian railways. The imported traffic did not require the lower rates, and such reduced rates were not called for by the Trade.

Fortunately for our sugar industry some of its previous grievances have since been remedied, and the East Indian Railway have lately cancelled a number of special rates on sugar *ex* Howrah to many important stations in the United Provinces that should ordinarily come within the zone of the sugar factories of the United Provinces, *e. g.* Aligarh, Bijnor, Bulandshar, Firozabad, Garhmukteswar, Hapur, Hardwar, Jaleswar Road, Khurja City, Meerut City, Moradabad, Nazibabad, Roorkee, Saharanpur and others. The Bengal North-Western Railway, on which the principal Indian sugar factories are situated, have also lately introduced special rates for sugar to their own local stations such as between Chakia, Muzaffurpur, Tahsildoria, Waltergunge, Sasamusa, Majholi and Allahabad, Sitapur, Barabanki, Cawnpur as well as in through booking *viâ* Mokameh Ghat, or *viâ* Sitapur or *viâ* Katihar Junction with other railways. There is now a definite indication that our railways are beginning to give assistance to the indigenous sugar industry. But more concessions in this direction are still necessary.

SOME CONSIDERATIONS ON A RESERVE BANK FOR INDIA

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THE proposal of a Reserve Bank has been before the country for more than six years, and the various aspects of the proposal have been fully discussed and hotly debated. It is not necessary, therefore, at this stage to discuss in detail the question of the necessity, desirability or functions of the Reserve Bank for India. Moreover, the discussions that have taken place on the subject of the Reserve Bank show a virtual unanimity on the question of the necessity and desirability of such a Bank in India. The Hilton-Young Commission, which gave us the first concrete proposal of a Reserve Bank for India in its Report published in 1926, very clearly pointed out "the inherent weakness of a system in which the control of currency and of credit is in the hands of two distinct authorities" and emphasised the need for the establishment of a Central Bank. And although Sir Basil Blackett's Reserve Bank Bill of 1927 was subjected to very severe criticism, the criticisms were mainly on political grounds; there was considerable agreement between the Government and its critics on most of the economic issues, and especially on the need and desirability of a Central Bank in India. Both the majority and minority of the Central Banking Enquiry Committee, 1931, laid great emphasis on the need of the early establishment of a Central Bank in India. And although by a curious and unfortunate ruling of the Chairman some of the most important questions relating to the Reserve Bank were excluded from the scope of the Committee,[1] the Committee very clearly demonstrated how the economic and industrial progress of India hinges upon the establishment of a central banking organisation. The Financial Safeguards Committee of the Third Round Table Conference did indeed give only a conditional assent to the establishment of a Central Bank in India, but it did not question the necessity or desirability of such an institution in India. The Committee only doubted the possibility of the successful working of a Reserve Bank in India, unless some conditions, which it lays down, were at first fulfilled.

It is not necessary to examine the conditions here. But it may just be pointed out that the conditions are exceptionally hard and unnecessarily stringent. They, in fact, require that India should be financially extremely strong and secure before she thinks of establishing a Central Bank. But as the history of a number of countries has shown, financial strength and stability depend very largely on the existence or establishment of a Central Bank. In fact, some countries have, in recent times, established their Central Banks to avoid a financial collapse. Austria, for example, started her Central Bank with loans from foreign countries, when after the war she was on the brink of a great financial disaster. The reason is not far to seek. By virtue of its peculiar position, because of its national outlook and point of view and because of the absence of the motive of profit, the Central Bank is the institution which can give the greatest aid in building a strong banking structure for a country on sound scientific principles. A distinct change, however, seems now to have occurred in the attitude of authorities at home (*i.e.* in England) and we are told that the Bill embodying the proposals of the Reserve Bank Committee, whose report has just been published in London, is to be placed before the present Indian legislature very soon. But the present moment does not seem to be at all opportune—from the national point of view—for taking any decisions on such an important subject. However, that is a different matter.

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[1] *Cf.* Majority Report, Central Banking Enquiry Committee, p. 380, and Minority Report, pp. 295-6.

However, the importance of a Central Bank in the economic life of a nation can hardly be exaggerated. Unlike a commercial bank, it is not, and it must not be, run for profit. It must not, moreover, be sectional in its outlook, and must not identify itself with the interests of any group or section inside or outside the country. This is, in fact, one of the greatest difficulties in converting the Imperial Bank into the Reserve Bank for India. Indians feel that a Bank which is predominantly non-national in its management and share-holding cannot be a Reserve Bank of the right sort, even if it ceases to be run on commercial lines. The Reserve Bank must place the interests of the nation in the forefront. When, therefore, a Reserve Bank with these features has been established what will it seek to do? The main broad functions of a Central or Reserve Bank, as is well known, are to maintain the stability of the currency, to prevent too great a fluctuation in its international value, to form the foundation, and be the regulator, of the credit organisation of the country. Our currency has not been very well managed by the Government and the Imperial Bank is in many respects very unsatisfactory as a bankers' bank and regulator of credit. If the currency is to be "managed," it is best to have an independent Reserve Bank, which, like Caesar's wife, could be above suspicion, to do this work. State "management" in our case is bound to give rise to all sorts of suspicions regarding influence from India Office apart from the usual fears of undesirable political influence from the Government or the legislature in India. As regards the credit organisation, since the Imperial Bank is largely a commercial bank although performing some of the functions of a Central Bank, it cannot inspire sufficient confidence. In fact, because of its hybrid character and the special privileges it enjoys, it has been a hindrance to the growth of Indian joint-stock banks. And as Mr. Manu Subedar points out,

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"those who look up to the Central Bank for assistance, either in normal times, or when a crisis is feared, cannot do so with confidence, when the institution, whom they have to approach, is an institution, which at some point and in some manner, is a competitor in their normal legitimate activities"[1] The establishment of the Reserve Bank is also expected to expand the Indian bill market which is now extremely undeveloped. This is a very important consideration, because it means that the Reserve Bank will stimulate acceptance business by indigenous banks and bankers, and that "the needs of agriculture, of the co-operative movement, and of a greater amount of land mortgage credit could also be attended to by the Reserve Bank better than now."[2] The early establishment of the Reserve Bank is all the more desirable as it would end the present dual control of currency and credit and would make it possible to co-ordinate properly the currency and the credit policies.

With these general remarks about the need and functions of the Reserve Bank, and in the light of the above considerations, let us briefly examine schemes for a Reserve Bank for India. The latest scheme, as everybody knows, is that submitted by the Reserve Bank Committee in London. Some general comments alone are possible here on the proposals as outlined in newspaper cables. The Committee has decided in favour of a shareholders' bank. The denomination of individual shares has been fixed at Rs. 500, the minimum voting qualification being two shares, but there is an important limitation that no individual share-holder shall exercise more than ten votes, and in view of this limitation the Committee propose to place no restriction on the free marketing of shares. Now, the limitation proposed is good so far as it goes. It would tend to prevent the acquiring of large powers by an individual or by any group or section. But this restriction alone cannot guarantee that there will be a preponderance of nationals in the share-holding : and such a preponderance is essential in a Reserve Bank, which must have a national point of view. Deciding and controlling, as a Reserve Bank does, the currency and credit policy of a nation, we must be particularly careful to see that the composition of its share-holding is such as to give it a broad national outlook. Its policies or actions have far-reaching effects on the whole banking system and banking development of a country. Some restriction on the free marketing of shares would, therefore, appear to be necessary. The qualifications of domicile and residence in India, of registration under the Indian Companies Act, 1913, or the Co-operative Societies Act, 1912 (in the case of a corporate body), which were included in Sir Basil Blackett's Bill [1] should, at least, be insisted upon for registration as a share-holder. And if the majority of the share-holders are of the right sort, it could be expected that the eight directors who are to represent the share-holders in the Central Board will also be of the right sort. But about the four directors to be nominated by the Government some restrictions appear to be necessary to ensure that they will not be "government men," but will take a detached view in everything and make the banking and economic needs of the country, as a whole, their main consideration in all matters.

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[1] Minority Report, Central Banking Enquiry Committee, p. 289.
[2] *Op. cit.*, p. 289.

Sir Basil Blackett's plan of a regional directorate, that is, the allocation of directors to different areas (Delhi, Calcutta, Bombay, Madras and Rangoon) as also the allocation of share capital to the areas, and his scheme of local boards are retained by the Committee with certain modifications. A few remarks about this regional plan seem to be called for. The future form of government of India is going to be federal and with the change from the unitary to the federal form the importance of provinces and local areas is likely to increase ; a too centralised central banking organisation will therefore not be in keeping with the federal principle. When the Bill embodying the recommendations of the Reserve Bank Committee is discussed in the Assembly and outside, this point should not be lost sight of, and efforts should be made both to prevent one or two areas, especially Bombay and Calcutta, from obtaining the real control and to secure to the local areas a certain degree of real autonomy; because, for all we can see, it might be profitable for us to incorporate in our central banking organisation many features of the Federal Reserve System of the U. S. A. rather than those of the British system.

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[1] Reserve Bank Bill, 1928, Ch. 2, clause 4, section (4).

Regarding the relation with the Imperial Bank of India, the Committee is reported to have suggested that the Reserve Bank should enter into an agreement with the Imperial Bank on the lines proposed in Sir Basil Blackett's Bill of 1928, except that the agreement is to be for a period shorter than 25 years as proposed in that Bill. The Imperial Bank will, therefore, by an agreement be made the sole agent of the Reserve Bank at all places where there is a branch of the Imperial Bank and no branch of the Reserve Bank. A legal contract in this matter seems to be unnecessary and undesirable. Even without such an agreement, the Imperial Bank would have to be entrusted with the largest part of the agency work of the Reserve Bank, as there is no other suitable bank, nor is any such bank likely to be created soon, that could do this work. So in one sense such a contract is superfluous, while the absence of any such agreement means that there will always be present an incentive or encouragement for a new Indian bank to grow or an old one to develop in such a manner that it can be trusted with the responsibilities of the agency work of the Reserve Bank.

The Committee, further, are not unfavourably disposed towards compensating the Imperial Bank "on moral, if not on legal grounds." On this point we must join issue with the Committee. The Imperial Bank has to-day no claims to any moral or legal compensation. It was not very unnatural for Sir Basil Blackett to be anxious about safeguarding the interests, prestige and status of the Imperial Bank for a contract which was to run out in 1931, was being sought to be broken without notice and the Imperial Bank of India was entitled to some consideration.'[1] In fact, in his Reserve Bank Bill of 1927 Sir Basil made an attempt to effect what he called a 'profitable partnership'[2] between the proposed Reserve Bank and the Imperial Bank of India. But the situation is entirely different now. The Imperial Bank has had a long notice that it was not at all likely to be converted into the Reserve Bank, and no question of breaking a contract without notice can really arise. And if in spite of the recommendations of the Hilton-Young Commission, the discussions on the Reserve Bank Bills of Sir Basil Blackett and the observations of the Banking Enquiry Committee, the Imperial Bank has been hoping to continue as Government bankers, the Government need not have any compunction in killing such a hope without ceremony, not to speak of making any compensations. The Bank has none but itself to thank for any such "disappointed expectations." But the Bank really would be no loser. The granting of sole agency would, in itself, be a great concession, though there may be an attempt to minimise its significance since the Reserve Bank will have practically no alternative but to entrust the Imperial Bank with its agency business.

A word must be said in conclusion about the question of the ratio. For the time being at least, it seems, the exchange obligations of the Reserve Bank will be reckoned on the basis of a sterling exchange standard with the rupee linked to the sterling at the ratio operative at the time the Bill is introduced in the Assembly, that is, the existing ratio almost to a certainty. Now, for the present the 1*s*. 6*d*. ratio may raise no difficulties; but unless the Reserve Bank has power to change the ratio, when necessary, it may in future find it extremely difficult, or even impossible, to maintain this or any particular ratio. The

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[1] Central Banking Enquiry Committee, Minority Report, p. 279.
[2] *Ibid.*

Government of India itself has often experienced serious difficulties of this nature. The hands of the Reserve Bank should not, therefore, be altogether tied in this matter. In this connection it is relevant to consider one of the proposals of the White Paper in which it is mentioned, among other things, that the consent of the Governor-General will be required to the introduction of any federal legislation repealing or amending "the powers and duties of the Federal Reserve Bank in relation to the management of currency and exchange."[1] Now, where the Governor-general is not very responsive either to the wishes of the people or the opinions of the legislature, it is not unlikely that this power may be arbitrarily used; and an arbitrary use of this power will seriously affect the independence of the Reserve Bank and its usefulness. With such arbitrary powers vested in the Governor-General and, moreover, with the consideration and decision on questions of a suitable exchange ratio and the monetary standard best suited to India postponed (indefinitely) to a time when the general stabilisation of monetary systems of the world has taken place, the prospects for the Reserve Bank are gloomy to a degree.

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[1] Proposals for Indian Constitutional Reform, p. 58, Section 119.

> "Life is a mission ; duty, therefore, its highest law......Each of us is bound to purify his own soul as a temple; to free it from egotism; to set before himself, with a religious sense of the importance of the study, the problem of his own life; to search out what is the most striking, the most urgent need of the men by whom he is surrounded, then to interrogate his own faculties and capacity, and resolutely apply them to the satisfaction of that need."
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> —*Giuseppe Mazzini*

IMPRESSIONS OF SPAIN

——*By* Prof. Raphael Philipson

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In the United States of America we are inclined to think of Spain as a nation sunk into a torpor of idleness and backwardness since the glories of its explorations and conquests in the sixteenth and seventeenth centuries, as a nation whose wealth has been slowly absorbed by the Roman Catholic Church and its venal aristocrats.

With surprise and delight my opinion was greatly amended during my first week in Barcelona, most progressive city in Spain and capital of Catalunia, the province in the North East corner of Spain whose eastern boundary is the Mediterranean Sea and northern the snowcapped Pyrrenees Mountains, on whose side lies Southern France.

Historical Note.

The history of Spain, like many another country, has been influenced by its geography. It is a peninsular country linking up Europe with Africa. With some regions of great fertility and others of rich mineral subsoil, it attracted different races to it. Here first settled Iberians, Celts, Phoenicians, Greeks, Carthaginians, and Romans. At the beginning of the Christian era the Teutonic barbarians arrived from the north and set up two main kingdoms. Then the Moors burst upon Spain from Africa and subdued the whole country—and not by war alone For in two centuries they arrived at a degree of culture never again attained by their race. The Christian Reconquest, lasting over eight centuries, saw national centres being formed in Spain. Portugal separated herself, Leon united with Castile, Navarre, Aragon, Valencia, and Catalunia formed separate kingdoms. As the broad streams of culture from Europe and Africa flowed over this land peopled by a vigorous race, they gave birth to a robust vegetation, varied, untamed, original which required only constant cultivation to ensure the perfect blooming of those marvellous flowers of architecture, sculpture, music, and laws, which made Medieval Spain the mistress of the West.

In the early sixteenth century vigrous Queen Isabella succeeded in uniting most of Spain. After her death overseas enterprise and European adventure left Spain bloodless and materially impoverished, but with her spirit enriched. With political and military decline came a period of splendour in arts and letters during the seventeenth and eighteenth centuries. In the nineteenth century Spain lay fallow, its aristocracy supine, its peasantry awaiting the call to awake to a new life in a new world.

During the present century increasing dissatisfaction with the dishonest misrule of the nobility gradually brought forth leaders and culminated in the bloodless revolution of two years ago, when the king threw up his hands at the inevitable, permitted an election in which the vast majority voted for a republic. The next day the king fled (and was permitted to flee) to France. The country is now anxiously awaiting the next election, for their is great dissatisfaction with the Provisional Government. A German acquaintance, met in a train, resident here for a quarter of a century, tells me that the present government, a coalition of the various parties, is just as dishonest as the monarchical ones. The present politicians are busy, said he, throwing out of office their predecessors and gobbling up jobs for themselves and their relatives. That of course is only an opinion of one perhaps prejudiced or ignorant. One of Spain's big problems to-day is to deflate the number of government office holders. Dictator Prima de Rivera, about six years ago, found many men drawing 6 or 7 salaries from the government and doing little more than cashing their checks.

The visitor's first impression in Spain is that of over-policing. In Barcelona, one sees a great variety of military uniforms. The city government police parade the streets in their distinctive uniforms. The national government at Madrid sends its guards to maintain order. Then comes a variegated stream of provincial soldiers, national soldiers, volunteer soldiers, etc. Obviously this tremendous unproductive force draws heavily on the public treasuries.

"Vigor, dynamic force, lack of restraint, exaggeration, originality, incongruities, passion, want of continuity of effort, the victory of emotional force over technical elements, perpetual diversity," says F. J. Sanchez Canton about Spanish architecture. The same can be said of the national character. And that is why many writers state that the Revolution did not end Spain's troubles but merely began them. Like the great Spanish artists of the Seventeenth century, the Spaniard is a terrific individualist. Will he now be able to co-operate in remaking the country? He works furiously in spurts, says Miguel de Madariaga, and just as quickly turns away from his task. Will he now be able to maintain sustained effort in meeting the many problems which will henceforth call for perpetual attention?

If Barcelona is an example of the new Spain, then I think the future very bright. The city is built on a plain starting from the harbor and climbing up to the feet of the embracing mountain range. Very modern buildings, tree-lined wide avenues, up-to-date shops, well-dressed people, beautiful churches, theatres, museums, parks, two underground railways, surface and motor cars, strikingly clean streets, and myriad electric lights at night give Barcelona the air of a second Paris, a newer and cleaner Paris.

The Plaza de Catalunia is the center square. From it emanate avenues symbolizing the twin heritage of Spain,—that of Europe and of Africa; for palm trees from the tropics are neighbours to pines from the north. Aided by a mild equable climate, Barcelona can grow a great variety vegetation. Catalunia has ever been the thorn in the side of Spanish rulers. It has kept up an unceasing battle for independence through the centuries. Will it now cease being the *enfant terrible* of Spain's provinces?

One night at the Lyceo Theatre—the opera house,—I observed that only about one third of the seats were occupied. Why? I wondered.

"The Flame" was a very powerful song drama, the cast was good, the orchestra played superbly, the building was very beautiful. I learnt later that the intellectual and moneyed classes of Barçelona were absenting themselves as a sign of displeasure with the Republic, for the opera is State controlled. Did they want the monarchy re-established? I asked. "Not at all," was the reply. "That is done with. But the people are dissatisfied." "What do they want?" I persisted. "No one knows," and that is the answer to all my questions. The governmental machinery is being laid down, everyone is uncertain of what to-morrow will bring, everyone has some reason for dissatisfaction.

The very religious people resent the government's stern measure in evicting the Jesuits from Spain and appropriating their land and property. The shop-keepers, hotel-keepers, and the others who thrive on festivals are angered by the government's attempts to decrease the numerous church holidays and festdays. The pro-monarchists obviously want the return of the monarchy, The government job holders will not release their jobs (of which there are too many by 200 or 300 per cent.) if they can help it. Many labor unions are calling strikes all over Spain because of the government's attempts to censor the press and repress the unions.

Who is the government and who are the people? What will happen in the next election when the women get the franchise, the women who are ardent church-goers? No one knows. The air of uncertainty is obvious in the first conversation one has with a Spaniard.

Barcelona has more than a million inhabitants, claiming slightly more than Madrid, the capital. It is the largest industrial city in Spain. Yet I tramped through many of its streets and saw no slums. Where the poorest lived as well as the richest, I saw trimness, neatness, heard the song of the joy of life through open window after window, saw chubby, well-fed, nut brown, sun-kissed children. Is it possible? a large city without slums? It seems so. An engineer told me, "Barcelona in some industrial machine plants is far ahead of America and Europe. Spain is a rich country. If only the politicians did not stand in our way."

Mores

In Spain the line is very strictly drawn between the "good" woman and the "bad" woman. In Spain where the girls mature very young as compared with the States, they are guarded most carefully from contact with the opposite sex. No girl goes out alone with a young man unless she is accompanied by her mother, aunt, or other duenna,—and then only if the young man is a prospective suitor. On the train to Montserrat, I noticed a group of young women and men going out together for the day, but in a group not couples,—and Barcelona is the most progressive city in Spain. The "bad" women are segregated in a definite district of the old town and the houses of prostitution regulated by the police and inspected by doctors.

I was sorry to give up my morning hour of arising at half past five, learnt in Bali, and become a mechanized member of a rigid society again. But it was inevitable, for one dines here at 8 or 9 in the evening while the theatres start their performances as late as half past 10 at night, finishing at one or two o'clock in the morning.

The food is good as well as the wine. The two local dishes which I enjoyed most were, " sopa rap," a soup containing various kinds of sea-food in their shells,—shrimp, mussels, bits of fish, and bread. " Arroz con polla " is a dish of brown fried rice with sea food again and chunks of chicken. Vegetables of all kinds, many fruits, especially oranges, dates, apples and bananas,—a wide variety of cheeses, meats, and fish make the meal hours enjoyable and health-giving. For the American, living is just about 1/3 that of in the States.

What I saw

One day I took an hour and a half train journey up into the hills and visited the monastery of Monserrat on a mountain top. There 1,300 metres above the sea, a splendid panorama spread itself out before my admiring eyes. To the north towered the sentinel, snow peaked Pyrrenees, while to the south, east, and west stretched plains, hills, villages, rivers, farms, woods, and ribbons of roads.

I visited the remains of the 1929 Exhibition. What pleased me most was a composite Spanish village erected to show the varying architecture all over Spain. What a great variety of houses, churches, shops! And how charming.

Another day I took a cable car to the top of Mt. Tibidabo, from which I obtained a splendid view of the city and the sea. I need only mention the pleasant hours spent tramping through the interesting streets of the city, visiting churches, containing examples of beautiful architecture, sculpture, paintings, and carving. The most interesting church of all was the Sagra Familia (Church of the Holy Family) begun 50 years ago by Gaudi and only one quarter completed. Architecturally it is most original in design, and will dominate the whole city when completed.

CHEMICAL EDUCATION IN GERMANY

—*By* CHITTARANJAN BARAT, M.Sc.
Technische Hochschule, Munich.

It is a happy sign of the times that increasing attention is being paid to the educational facilities available in Germany by our students seeking admission to foreign universities. The comparatively small number of actual entrants to German Universities stands in remarkable contrast to the high standard of excellence attained by the Germans in higher scientific education. It has also been said (not without justification), that most of our best students who come over to Europe for higher education select some British university. The reason for this is not far to seek. In the first place, rightly or wrongly, there exists amongst our countrymen a firm conviction that the prospects in India are decidedly more remote for one with a German degree than with a British one. Secondly comes the fact that most of the better type of students who come abroad with some Indian scholarship are more often required to prosecute their studies in some British university. The difficulty of the lauguage which is often underrated even by those who have had German training, is in reality a very strong argument against coming to Germany ; but the advantages gained from a reading knowledge of German amply repay the pains taken to master the language, since it opens a vast field of important scientific literature not available in any other language.

Last but not least is the present unfavourable exchange on account of the depreciation of the pound sterling, which stands in the way of a large number of promising students coming over to Germany. In spite of all these admitted difficulties a course of study in German universities by Indian students is advantageous from a practical point of view, and for that purpose an attempt is made here to give an approximate but comprehensive idea of the standard and requirements for a complete chemical education in Germany. A fair idea of the average conditions may be formed from the existing curriculum of one of the standard Universities of Germany, *viz.*, the *Technische Hochschule* (Engineering University) of Munich. The average German student desirous of entering the University comes after finishing his studies in the " Gymnasium" or the "*Oberrealschule,*" which he enters after leaving school. The standard of the "*Oberrealschule*" can very well be held to be equal to that of the pass B. Sc. standards of Indian universities and embraces a good knowledge of the fundamentals of Chemistry, Physics and Mathematics. In the "*Technische Hochschule*" a candidate has there to prepare himself for the "*Diplom*" examination for which he has to put in from eight to ten semesters on the whole. During this period he has to sit for two "*Vorprüfungen*" or preliminary examinations, which he may do after four semesters ; and finally the "*Hauptprüfung*" or final examination after the expiry of the whole period. It is after this that he may begin his work on the Doctorate for which he has to execute a piece of original research-work, and has to appear in an oral examination in his principal subject as well as in at least one "*Nebenfach*" or subsidiary subject. This alone takes about four semesters on the average.

It is evident from the above that when a candidate has passed his "*Diplom*" examination and starts with his Doctorate work he is quite well equipped with a liberal knowledge of the literature and practice of his chosen subject and is capable of undertaking original investigation at once. In this work although the main scheme is laid down by his Professor, he has ample freedom to suggest or improve upon the main point at issue, provided of course, he does not widely divert from it. In addition to the constant guidance and attention of his Professor, he gets the benefits of the *Colloquia* that take place once a week when various students and members of the Faculty read papers on subjects they have worked upon. The open discussions and criticisms thus enables the author to enrich and improve his ideas by those of others working along parallel or allied lines. On completion of his work his dissertation is first examined, and if accepted he is allowed to sit for the oral examination in both his principal and subsidiary subjects. The class of Degree depends upon the joint opinions of these examinations as well as that of his Thesis. The system followed by the University is very much alike, only there in place of the "*Diplom*" examination they have the corresponding "*Erste*" and "*Zweite*" "*Verbands*" examination, and there is some technical difference in the choice of the subsidiary subjects.

A word about the minimum requirements of the Indian students desirous of coming over to Germany for higher education in Chemistry or any other scientific subject will not be out of place here. In order to get exemption from the "*Diplom*" examination and to carry on original work with efficiency and credit, it is very much to be desired that the candidate should come here after taking his Master's Degree preferably with Thesis and better still with a couple of years' research experience. It is evident that it works out more cheaply and profitably to spend four years in India than in Europe. And with a view to working out this proposition effectively and profitably there should exist an equivalence between Indian and German university standards, which happily exists in England at the present time. This not only prevents the occurrence of certain anomalies but also gives a correct and precise idea about the actual concession and consideration one may expect in a German University for his' Indian qualifications.

One, moreover, should always try to come here at least three months before one seeks admission into the University with a view to studying the language. However great his knowledge of the German language may be in India, he is sure to find it utterly inadequate to enable him to pull on with his work efficiently unless he spends some substantial time on the language here. It is almost absurd to expect to pick up the language while going on with the work, as one can never pay adequate attention to a study of the language when getting into the swing of the actual work.

A word in conclusion, may be put in about the present political conditions in Germany which are apt to be exaggerated as well as underrated in India. German politics, one should remember, is an entirely German concern, and Indian students have absolutely nothing to lose or gain therefrom. So far no *bona fide* Indian student has been molested in Germany and the opportunity of studying has not in any way been hampered with. One can always hope for the best and believe in the evolution of a civilisation that would be more stable and just.

SOME GREAT MATHEMATICIANS OF THE NINETEENTH CENTURY*

——*By* Rev. A. Schelvis, S.J.

St. Xavier's College, Calcutta.

Prof. Ganesh Prasad has recently brought out the first of three volumes which will constitute his work in the historical field of mathematical science. The six chapters of the first volume deal with the first six great mathematicians of the 19th Century: Gauss, Cauchy, Abel, Jacobi, Weierstrass and Riemann. A fine portrait at the head of each chapter introduces us to the physical personality of these great men: a happy inspiration which, we hope, the author will follow up in the second volume of his work as well, which deals with Cayley, Hermite, Brioschi, Poincaré, Klein and five others.

We may roughly divide each chapter into two parts: in the first we have a brief yet accurate description of the man's early life both at home and at school, his University curriculum and successive academical appointments, and his relations with other contemporary mathematicians. In the second part, the author gives an outline of his scientific writings, books and memoirs. Here Dr. Prasad not only shows the great productivity of these great men, but also reviews their works from a critical standpoint, basing himself mainly—in addition to the collected Works of these six mathematicians—on Klein's "Vorlesungen ueber die Entwicklung der Mathematik im 19 Jahrhundert"; on Koeningsberger's Festschrift "Gustav Jacob Jacobi"; on Bjerknes's "Niels Henrik Abel, Tableau de sa vie et de son action scientifique"; and on the articles of Mittag-Leffler on Weierstrass in various vols. of the "Acta Mathematica". This gives evidence of a great amount of labour, when we bear in mind the large number of publications of a historical and critical character which our author has made use of in preparing these excellent summaries.

The history of Mathematics is truly reflected in the study of the lives and works of the great mathematicians of all times. Dr. Prasad's list for the 19th century is well chosen. He has not only presented us with a convenient and agreeable collection of life-sketches, but also hinted at the scientific ideal, and pointed out the wonderful achievement of these " highest types of mathematicians." We all welcome books of this kind: they are evidence of the growth of knowledge and culture within the mathematical profession. In a true scholarly manner and with investigation in every line, Dr. Prasad's patient labour has brought together in a small volume a store of facts and information, for which one might otherwise have to search through many scattered books and reviews. And this alone seems a sufficient reason to recommend the book to all those who are interested in the development of mathematical ideas. We eagerly look forward to the publication of the two remaining volumes—the last one on some great living mathematicians—which, we are assured, will also " place before the minds of the readers the highest types of mathematicians," and will induce " not only every young and accomplished mathematical scholar of to-day but also the budding mathematical genius of the future " (Preface), to strive to attain to a high ideal of mathematical scholarship.

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* A Review of Prof. Ganesh Prasad's "Some Great Mathematicians of the Nineteenth Century: Their Lives and their Works (In three volumes), Vol. I. With six portraits. xv, 347 pp. Benares City, Mahamandal Press, 1933.

Dr. Prasad's book opens very appropriately with the life and work of Karl Frederick Gauss, one of the foremost mathematicians of all time. In his student-days at Göttingen, Gauss was on terms of particular intimacy with a young Hungarian, Wolfgang Bolyai. Dr. Prasad gives apt quotations from letters which passed between these friends and where "we learn many of the difficulties and much of the working of his (Gauss's) mind in the pecuniary situation in which he found himself after leaving Göttingen " (p. 9). Other passages from this interesting correspondence (pp. 12-13 and 66) reveal, amongst other things, the orthodox attitude which Gauss maintained towards the higher problems of life, and his conviction of the immortality of the human soul. In the early period of their separation, letters between Gauss and Bolyai were naturally numerous. As time went on, the two scientists had not much time for poetical exercises of friendship: their correspondence became rarer and at last altogether ceased. Many years went by and their lives led them very far apart. Bolyai had crusted into a peevish professer at a College in Siebenburg, and had become a notable old crank, at feud with his wife and mother-in-law, and discontented with his son, for whose insubordination the educational theories of the pedagogue papa were not perhaps blameless. But the fame of Gauss's discoveries and researches had penetrated even to Siebenburg, and Bolyai was moved to write once more to his old comrade. He wrote extolling the happiness of a friend to whose lot had fallen all that the world could give of glory, all that intellect could give of knowledge, joy or consolation. This outpouring of his heart affected Gauss deeply, and in response he opened his inmost heart to the friend of his youth (pp. 60, 61). In the full possession of all that Science can procure of intellectual joy, honour and distinction, Gauss comes at the end of his days to declare, in this letter, that there is no peace of spirit in it all, and that life is a riddle and a torment unless it be completed by a happy eternity. And with Gauss these were not mere passing moods, but convictions which dwelt with him all his life and formed the basis of his moral nature. There is one aspect in Gauss's character which seems to suggest a jealous and selfish attitude towards some of his great contemporaries, Cauchy, Abel and Jacobi. Whatever be the explanation of this attitude, Dr. Prasad mentions three facts which remain true and seem to corroborate it. We may also mention that it was fortunate that the young Abel did not pass through Göttingen during his tour: for Gauss, most probably, would never have opened the treasures of his thought to Abel, and certainly would not have given him a word of encouragement. This judgment is confirmed by Gauss's conduct towards the two Bolyais. Gauss has never communicated anything of importance to his old friend Wolfgang about the principles of Non-Euclidean Geometry; and when John Bolyai had found these principles, Gauss did not publish a single line to notify this discovery to the mathematical world.

Two years after Gauss, there died in Paris another mathematician who had rendered to Science services no less worthy, Augustin Louis Cauchy. In analysing Cauchy's numerous publications, Dr. Prasad discloses the distinguishing feature of Cauchy, namely, the creative verve of his genius. The rapid sketch of Cauchy's private life is sufficient to show that he was not only, a man of genius, but also a man of character. And this greatness of character rested wholly on Christian conviction and practical piety. Besides the facts adduced by the author which go to show that Cauchy was a staunch Catholic, I may mention that he was ever foremost among those who are ready at the call of events to defend or propagate religion; and many pious and philanthropic societies were established by his efforts. Cauchy was also very intimate with many Jesuit Fathers, especially with the celebrated pulpit orator Father de Ravignan. When shortly before the February Revolution a violent assault was made on the Schools of the Jesuit Order in France, Cauchy published two discourses in defence of them, and which he delivered at the "Institut Catholique" of Paris: they were especially directed to the protection of the young students from the danger of unbelief.

The vicissitudes of Niels (Nicholas) Henrik Abel's life form a strange cadre for the original mathematical work he accomplished. During his short and unhappy life, Abel became for the science of numbers one of the greatest innovators of his time. One cannot expect in the short space of 55 pages to study exhaustively the conditions of the surroundings which may have influenced the evolution of Abel's mathematical mind, and to determine the influence which his thoughts exercised on contemporary scientific circles. But Dr. Prasad's brief account will be of great interest, especially to those who have a preference for the history of Mathematics considered from a psychological point of view. The author points out very forcibly a fact which has always caused a painful surprise to those who have read Abel's life. When we consider the place which the illustrious Norwegian mathematician holds in the world of modern science, we cannot but be profoundly amazed at the fact that the publication of his celebrated discoveries attracted such little—I won't say enthusiasm—attention, even among those who seemed most qualified to appreciate their importance. Abel did not find, when he entered upon his too short career, the sympathy of any great scientific personality who might have brought this precocious mathematician into the limelight of his time. Like Jacobi for Hermite, and like Hermite himself for Stieltjes, there was no one for Niels Henrik Abel, ready to point out, at the outset, the novelty and depth of the ideas which this young and masterful mind had conceived. By their mere force and interior vigour these ideas have now been hailed and accepted by the mathematical world. No doubt a Mecaenas or tutelary-genius might have been able to change Abel's plight and make his life less hard; he could have added nothing, however, to the imperishable glory with which his memory will always remain associated. In connection with "the claim of priority advanced by the admirers of Abel in the discovery of the various properties of elliptic functions" (p. 162), Dr. Prasad gives a full and documented discussion of the problem in his chapter on Jacobi (pp. 204-210). In September, 1827, Abel published his "Recherches sur les Fonctions Elliptiques,' which contain the proof of the double periodicity, the multiplication and division of elliptic functions, and two questions which go to prove that Abel had mastered at that time the theory of the transformation of these functions, and that he had begun to tackle already the problem of complex multiplication. In 1828, in three successive Memoirs, Abel deals thoroughly with the theory of the transformation. According to some authorities, Jacobi had preceded him in the publication of this theory. If, as seems probable, Jacobi was able to see the "Recherches" published by Abel on Sept. 20th, 1827, before writing his letter to Schumacher (dated Nov. 18th, 1827), he must almost certainly have availed himself of the discoveries revealed there. But Jacobi, with his own mathematical power and genius, could not have been ignorant of the fact that he would have been able to find by himself alone the double periodicity with all its logical deductions. As Dirichlet rightly observes, "The manner in which the one completed immediately the discovery of the other, does not leave the slightest doubt that each one would have been able to achieve it entirely by himself, if the other had not forestalled him in part of the work."

I refrain from commenting on Chapters 5th and 6th, which deal respectively with Weierstrass and Riemann, as otherwise this review would become too long. In concluding, I much regret that I cannot remark favourably on the get-up of the volume. A production of this kind deserves to be presented in a form apt to render it all the more appreciable to those it interests. But, as it is, the press has done scant justice to its merits ; the type used is very inferior, while the misprints are many. The author, I must add, is, however, in no way responsible for this, as it is due to circumstances he was unable to control. I am glad to have his assurance that the succeeding volumes will not suffer from the defects noticeable in the one under review.

Reviews and Notices

[*Kenny's Outlines of Criminal Law* (D. P. Khaitan)—*International Economics, by R. F. Harrod* (J. P. Niyogi)—*Sir Prafulla Chandra Ray Birthday Special Number of the Journal of the Indian Chemical Society* (J. N. M.)—*Christian Education in India, by Sir George Anderson* (Priyaranjan Sen)—*Thoughts from Rabindranath Tagore* (Priyaranjan Sen —*Acharyya Ray Commemoration Volume* (N. Ray)—*Mahaprasthaner Pathe, by Prabodh Kumar Sanyal* (N. Ray)—*Rammohun Roy: The Man and his Work, edited by Amal Home* (N. Ray)—*History of Elementary Education in India, by J. M. Sen* (N. Ray).]

Kenny's Outlines of Criminal Law—Fourteenth Edition. Revised by G. Godfrey Phillips. Cambridge University Press: 15*s*. net.

Kenny's book occupies a recognised, and in fact, a prominent place in the legal literature of England, and we may say, the British Empire. It is truly a classic; and for lucid exposition of a vast and complicated subject it has few rivals. Kenny is one of the essentials in the upbringing of the present generations of law-students.

We venture to make a few suggestions which we believe would be calculated to make the book of still greater use to students. The exigencies of modern society and business and the present state of civilisation with its enormous resources and powers have led to the formulation of a large number of artificial crimes. Not only the general law, in its present form, but also various special laws and emergency laws utilise the "sanctions" of criminal law or "sanctions" modelled thereon, and the machinery of the criminal courts wholly or at some stage or other. A reference to the "offences" under the laws relating to companies, bankruptcy, stamps, registration, income-tax, motor vehicles, municipal corporations, possession of fire-arms, etc., and the numerous Defence of the Realm Acts will furnish instances. Many of these offences fairly range themselves under the existing heads of criminal law, but there are a great number which defy such classification. The essential ingredients of a crime as hitherto understood are lacking. Not only is *mens rea* not required in some cases, but there is an increasing application of the principle of vicarious responsibility, enforced by criminal "sanctions" or "sanctions" akin to those enforced under the criminal law. It is said on page 25 that "primitive lawgivers punished an injury even if it were merely accidental." Twentieth century statutes similarly have formulated "offences" which are wide enough to include unconscious and accidental acts and omissions. This new "off-shoot" of the law requires a special explanation and a separate connected treatment—the more so, because it is one of the chief contributions of the last century, and in a special measure, of the 20th century, to the Laws of England and the Empire.

Practical considerations have tempted the framer of the law to cause one branch of the law to make such deep inroads into the field of another that it becomes a baffling task to present a logical definition of any wide conception like "crime." Civil courts are asked to deal with criminal matters, and criminal courts with civil. The definition as given in Kenny has become artificial enough. Even so, matters may be brought up or are coming into being which spoil the definition, *e.g.*, at page 18 it is said "proceedings which are not punitive cannot be criminal," but the jurisdiction over maintenance proceedings and what are called "paternity" cases exercised by the criminal courts is not punitive, nor can it be explained by saying that the criminal courts exercise civil jurisdiction and become civil courts for that purpose. Nor does the test of pardon by the sovereign apply to such proceedings. In India it is now established that proceedings in a civil court for complaint to be lodged in respect of an offence against justice are "criminal" in a wider sense.

Such topics have, no doubt, been touched upon here and there in isolated passages and footnotes, but the time has arrived for a systematic prominent treatment and a juristic discussion of the same.

K. P. KHAITAN

International Economics—By R. F. Harrod, M.A., student of Christ Church, Oxford, pp. 211, Nisbet and Cambridge University Press.

This is one of a series of handbooks published by the Cambridge University Press under the general editorship of J. M. Keynes. Its purpose is to unravel the mysteries of the theory of international trade and to reveal the fundamental truths about international economic relations in general. The subject of the theory of international trade is one which the average student of economics finds difficult to comprehend. The book under notice will serve as a good introduction and will enable the student to follow intelligently the more comprehensive text-books on the subject. Several pages are devoted to an examination of the aims and methods of monetary stabilisation. In view of the recent happenings at the World Economic Conference an exposition of the first principles will prove helpful to those who want to understand one of the most important economic problems of the day.

J. P. NIYOGI

Sir Prafulla Chandra Ray, Seventieth Birthday Commemoration Volume.—Special Number of the Journal of the Indian Chemical Society; Calcutta University Press. Pp. v + 362. Price for Fellows, Rs. 3, non-Fellows Rs. 5.

The review of this book has become easy since it has already been reviewed with eloquent tributes by *Nature* (June 17, 1933, p. 866) and Current Science (June, 1933, p. 409). The following is an extract of the review of *Nature*. " Sir P. C. Ray stands alone amongst Indian men of science not only on account of his scientific attainments but also for his public activities. In December last his colleagues and former students took advantage of his seventieth birthday to show their appreciation and esteem by presenting him with a congratulatory address in which they announced that a considerable sum had been subscribed which would be applied to assist indigent students. The Indian Chemical Society has dedicated a handsome commemoration volume to its first President and it has thus enabled Sir Prafulla's friends in other countries to show their appreciation of his services to science. This volume of more than 300 pages contains 36 papers and, although the majority of these are naturally by Indians, chemists from Great Britain, America, Germany, Austria and Switzerland have also contributed. Pride of place is fittingly given to a paper by the President of the Chemical Society, Prof. G. T. Morgan, who with Dr. F. H. Burstall, gives an interesting account of recent high-pressure work which has been carried out at the Chemical Laboratory, Teddington, on the dehydrogenation of pyridine with anhydrous metallic chlorides.

"The two other contributions from Great Britain are by Prof. M. W. Travers and Prof. F. G. Donnan, the former discussing the pyrolytic condensation and decomposition of ethane in the presence of hydrogen whilst the latter presents a short but stimulating note on the thermodynamic functions of radiation. Students of the chemistry of the polysaccharides will welcome a valuable résumé of recent investigations in this field from the pen of Prof. H. Pringsheim. Another paper of great interest by Prof. Franz Fischer summarises the valuable work on the utilisation of coal gas which he has carried out during the past few years. As would be anticipated by those who have followed the trend of chemical research in India, the majority of the papers by Sir Prafulla's former students are on physico-chemical themes and are of interest mainly to the specialist. Prof. M. N. Saha has, however, written a remarkably able review entitled 'Spectroscopy in the Service of the Chemist.' The contributions to this commemoration volume reach a high standard and augur well for the future of the schools of chemistry in India of which Sir Prafulla may with justice regard himself as the founder."

After dwelling at length on the activities of Sir P. C. Ray as a chemist, a teacher, an historian and as founder of a great national school of Scientific inquiry, H. E. Armstrong says (*Nature*, May 13, 1933, p. 674), "it is nothing short of a reproach to our Royal Society that it should hitherto have been so narrow in its outlook as not to include his name in the roll of fellowship."

Reviewing the commemoration volume, Sir M. O. Forrester writes in *Current Science* (June, 1933, p. 409): "From the first item appropriately introduced by the President of the Chemical Society, London, throughout until the last, by Dr. Franz Fischer of the Kaiser-Wilhelm Institut für Kohlenforschung, Mulheim-Ruhr, every contribution justifies its inclusion, and the prodigality of subjects recalls the bill-of-fare with which pre-War transatlantic liners were wont to dazzle their less fastidious passengers. A rough analysis of the 36 memoirs apportions their subjects among the following branches:—Physical (8), Organic (7), Colloidal (5), Pyrochemical and Biochemical (each 4), Molecular (3), Photochemical (2), Thermodynamic, therapeutic and microchemical (each 1).

"Sir P. C. Ray amply merits this generous tribute. In his person, mind has triumphed over matter. Undeterred by frail physique he has toiled unflaggingly and courageously in a climatic environment which would have speedily quenched a more indomitable spirit. Even yet the crusader has not sheathed his flashing sword, and hope that he may long continue his constructive labours will be universal."

It is gratifying to find that the life and work of Sir P. C. Ray have received generous appreciation abroad. The contributions from Indian Chemists, numbering twenty-four, form a measure of the progress in the study of pursuit of chemistry achieved by Indians since Sir P. C. Ray turned the first sods. Previous to Sir P. C. Ray very few Indians have taken up the idea of studying Science with a view to add to its contents. Dr. Aghorenath Chattopadhyaya, the father of Mrs. Sarojini Naidu, was the first Indian to cross the '*Kalapani*' to study chemistry and to obtain the D. Sc. degree of the University of Edinburgh but the progress of chemical research in India owes its life-giving impulse and nourishment to Sir P. C. Ray. "The History of Hindu Chemistry" is an example of the manysidedness of Sir P. C. Ray's mental equipments and achievements.

It has been accepted throughout the Scientific World as the only authoritative treatise on the subject and as the Vice-Chancellor of the University of Durham said in 1912, "the monumental *History of Hindu Chemistry* is a work of which both the scientific and linguistic attainments are equally remarkable, and of which, if of any book, we may pronounce that it is definitive." The late S. Arrhenius (Nobel Prizeman and Director of the Nobel Institute) quotes at length from Dr. Ray's work and assigns to Hindu Chemistry priority over that of the Arabic or Chinese cultivation of the same subject and considers that the so-called Iatrochemistry was in reality chemical knowledge of the Hindus transmitted through the Arabs.

The modern man is very sceptical and the claims of India's contributions to World culture must be based on incontrovertible facts. The pioneer work carried by Sir P. C. Ray in this direction has unfortunately not been followed up. The other sides of his activity have been briefly referred to in the extracts given above and it is impossible to do justice to them in this review which is mainly concerned with a publication dealing with only one, though perhaps the main field, of his activity.

The keynote in the life of Sir P. C. Ray like that of all great men has been whole-hearted devotion to whatever cause he has taken up. This devotion coupled with an exceptional 'time' sense in the habit of doing everything in its proper time and the capacity to recognise the proper limits for every endeavour has enabled him, inspite of his frail physique, to achieve so much in one life-time. His life and work should serve as a beacon light to generations of Indians and inculcate these qualities in them.

J. N. M.

Christian Education in India.—By Sir George Anderson, C.S., C.I.E., and the Rt. Rev. Henry Whitehead, D. D., Macmillan and Co., Limited, St. Martins Street, London, pp. 16. 1932.

Education is a matter for deep and earnest consideration all over the world; the case is the same in India, it presents problems that require constantly looking after. The Christian missions here stand on a different footing; their primary business is not to educate, but to serve the cause of the Gospel. It was Dr. Duff who about a century ago first emphasized the importance of education from the missionary view-point, so that the conversion to Christianity might be made easy and smooth. During the latter part of the nineteenth century Dr. Miller and others realised that instead of converting or trying to convert Hindus and Moslems to the

Christian faith they should rather prepare the way for the Gospel among the non-Christian intelligentsia and thus lead them to take a Christian view of the world and of human life. The objective has changed again and instead of catering to the needs of non-Christian people, it seems now more imperative to minister to the Christian population round about the missionary colleges, specially in the South. The need of a change in policy has been acute, as may be inferred from the fact that two important commissions have been sent in recent years by the missionary societies of Great Britain and America, the Fraser Commission in 1919, and the Lindsay Commission in 1929. The authors, while developing their subject, carefully examine the reports of both these commissions, but specially discuss the latter of the two.

The present policy does indeed require a change. The societies would have a Christian atmosphere in a Christian college; but the percentage of Christian students and teachers is there decidedly low, in the north far more than in the south; there has been growing inefficiency even in education due to the relative smallness in the number of teachers employed; the University connection makes for a certain mechanization which is positively discouraging, and the tutors and students all alike are victims to a system which regards examination success as the attainment of perfection in University life. The lure of the Matriculation is a great danger, and it makes for an inferior type of School education which clings through life and defeats the purpose of all higher education. Our institutions are committed to this mistaken policy, because a large number of students would keep them going, and the cup of inefficiency is full when we find that there is a sharp cleavage between those who have received higher education and those who have not, a cleavage which makes our education futile from the standard of service to the community.

The Lindsay Commission has tried to tackle the problem ; it has recommended a large increase in the staff in men's arts Colleges, an increase in the proportion of Indian Christian to non-Christian tutors, a reduction in the quantity of University education for men, and it has suggested new lines of organisation and administration. The authors, who had held high positions in India and knew the state of Indian education at first hand, make definite recommendations in the concentration of Colleges ; they think it is not possible to maintain more than eight good Colleges for men in India, equally distributed in the provinces. They think it also necessary that a new system of rural education should be devised to adjust the conditions in the Christian colonies that have sprung up, "a system which will be capable of expansion, which will be in harmony with village conditions and requirements, which will train up boys and girls desirous of remaining a part of the village and of spending lives of service to the progress of the countryside." Pioneer work for such a system has already been done at Moga in the Punjab, at Allahabad, at Medak (Hyderabad State), at Madura, at Dornakal and other places, and co-ordination of efforts is necessary to organise the new system in selected rural areas.

The line of thought of Sir George Anderson and Rev. Dr. Whitehead has been indicated in detail because most of their observations and recommendations are applicable beyond their immediate sphere and to Indian education generally. The book makes concrete suggestions on a sound basis, on a recognition of the fact that real India lives in villages. They have harnessed their experience to the solution of the problem and in this small book before us we find matter for reflection for Indian educationists who will be benefited by its perusal. Our village life has been criminally neglected, the University result has loomed too large on our mental horizon, and the authors are to be thanked for having presented a lucid analysis of the failure of Indian education, an analysis which should provoke thought and lead to practical reforms. Though we believe that religious institutions defeat their purpose to a certain extent on account of their being wedded to a dual objective, and though we are sure that the creation of a school to be conducted on the lines of the English public school, such as contemplated by the late Mr. S. R. Das, is sure to breed social exclusiveness, we are in perfect agreement with the observation that " a College education, however good it may be, is no substitute for a good school education for a boy up to about eighteen years of age," and we feel delighted to read :

" Village life cannot be regenerated without a radical change in the mentality, the character, the social and religious ideas of the people themselves."

The book should be in the hands of all who want to think on Indian education.

PRIYARANJAN SEN

Thoughts from Rabindranath Tagore. Indian Edition. Macmillan and Co., Limited. London, 1933.

Rabindranath Tagore is a name, to-day honoured all over the world, and as much honoured as read in the works that are available. . Most of his works have not yet been translated into English, and even those that have been so rendered, fail to convey the impressions that one gathers, studying him at first hand. Tagore's musical diction, and the suggestive imagery which he subtly uses to express his ideas, are incapable of being understood by those who would appreciate the artist rather than follow the thinker. The poet is both an artist and a thinker ; and this deserves to be noted.

Rabindranath is a thinker ; he has thought deeply and extensively over the changes in life ; nursing a goodly portion of his life in solitude, living in communion with the spirit that dwells far from the haunts of men, by the river-side, on the hill-top and the remote village corner, he has not ceased to respond to the world events and his response has been expressed not in any narrow, local or provincial manner, but in a way that is acceptable to all humanity.

The publishers have done a service to the cultural world by making selections of Tagore's thoughts and publishing them in the form of a book for convenience of reference. The anthology has been divided into five parts, suitably graded, and the value of the work is proved by the fact that a reprint has become necessary, within 4 years of the first edition. The book is handy, and the get-up is commendable. A suitable introduction and a reference to the sources of the passages cited would have added to the usefulness of the book.

PRIYARANJAN SEN

Acharyya Ray Commemoration Volume—Edited by a Board of Editors consisting of Messrs Hirendranath Datta (*President*), Meghnad Saha, Jnan Chandra Ghosh, Rajsekhar Bose, Charu Chandra Bhattacharyya, Satya Churn Law (*Secretary*), and Satyendranath Sen-Gupta (*Asst. Secretary*). Published by N. C. Paul, at the Calcutta Oriental Press, 1, Panchanan Ghosh Lane, Calcutta, 615 pp. With two full-plate portraits of Acharyya Praphullachandra and seventeen plates and thirty figures illustrating the text. Rs. 10. To be had of all principal book sellers in Calcutta,

The Acharyya Ray Commemoration Volume was conceived as an adjunct, as everybody knows, to Acharyya Sir Praphullachandra Ray's Septuagenary Celebrations which were so solemnly festivised on the 11th December, 1932, last. But though the Volume was intended to be an organic part of the celebrations, it could not be brought out in time owing to the enormity of the obvious difficulties of the undertaking ; but the Board of Editors seized the opportunity of no less an important occasion than the last birthday of the great and good Acharyya when the volume just released from Press was offered to him—"this concrete manifestation of our united efforts as our humble tribute of love, respect, admiration and reverence which the great savant by his genius, personality and achievements kindles and inspires in us." The volume which is now before the public is a golden memento of a celebrated occasion, richly and elegantly got up, and should be in the hands of all who nourish in them any love and reverence for the great soul whose septuagenary it commemorates.

It is no place here to refer to Acharyya Ray's dedicated life, his character and his activities which may be the glory of any clime and country, but one may notice here with a sense of pride and pleasure how that great personality has evoked tributes of love, respect and admiration in the shape of appreciations and masterly papers from poets and scientists, thinkers and workers in all spheres of life and activity, scholars and teachers of our country and outside whose contributions, numbering seventy-three, in three different languages, Sanskrit, Bengali, and English and on diverse subjects of arts, letters and science, have been assembled between the two covers of this huge volume. It is not possible to mention all, but the reviewer may be execused if he mentions only the more celebrated ones. Here one can read tributes and appreciations from Rabindranath Tagore, Mohandas Karamchand Gandhi, Jagadishchandra Bose, Abanindranath Tagore and others, articles from Henry E. Armstrong, Vidhusekhara Bhattacharyya, Ramananda Chatterji, Sunitikumar Chatterji, Hirendranath Datta, Nilratan Dhar, F. G. Donnan, M. O. Forester, Gilbert J. Fowler, Hiralal Haldar, Ganganath Jha, Rameshchandra Mazumdar, Radhakamal Mookerji, Radhakumud Mookerji, Gilbert T. Morgan, Baini Prashad, J. Przyluski, Meghnad Saha, Bhupatimohan Sen, Surendranath Sen, Benoykumar Sarkar, Nareshchandra Sen-Gupta and J. L. Simonsen among others.

It is a pleasure to be informed that the volume owes its publication to the generosity of one single individual, Dr. Satya Churn Law, Secretary of the Editorial Board, in shouldering all expenses incurred in this connection. It is equally gratifying to understand that the entire sale-proceeds of the publication shall be made over to Sir P. C. Ray Students' Fund

Society which has just been registered under Act XXI of 1860—undoubtedly the most fitting resolution to crown an occasion commemorating the septuagenary of one whose life has been dedicated to the service of the students.

N. Ray

Mahāprasthāner Pathe Bengali—By Sri Prabodhkumar Sanyal. Arya Publishing House, College Street Market, Calcutta, 257 pp. Cloth bound. Rs. 2. Neatly printed and elegantly got up.

Mr. Sanyal is a well-known figure among our younger generation of Bengali writers mainly recognised for his short stories and novels. In spirit and attitude he shows, it seems, his eagerness to claim relationship with the so-called "modernists" and has all the characteristic cleverness, less the subtlety and intellectualism, in dealing with primary instincts and passions of men. He is gifted with considerable insight into human mind but more than that, a simple, clear and passionate way of expressing himself which is the main reason of his popularity.

Mahāprasthāner Pathe is a book of travel, a literary record of the author's romantic journey from Calcutta to those Himalayan haunts of Kedarnath and Badrinath and back. But it is much more than a mere travel book in the ordinary sense. His attitude all along is that of a poet, an artist, a literary man, not of a traveller or mere chronicler. On every page, in every line he reveals his romantic mind, finds a story in every simple episode and experience, apparently without any meaning for a traveller, weaves poetry out of freaks, frowns and frivolities of nature which is so rich in the Himalayas, and gives, as a result, to his literary creation the atmosphere of a romantic life shortly lived admidst the hills, but secretly pining all the time for the love and affection and romance that lit up the homes and lives of the world left behind. The story is told sincerely and passionately, and if there is much in the mental attitude of the author no less is in the style and way of expression that combine to make it a delightful literary production.

N. Ray

Rammohun Roy: The Man and his Work—Compiled and Edited by Amal Home and published under the auspices of the Rammohun Roy Centenary Committee, Calcutta. Central Publicity Booklet No. 1, pp. 162. With seven illustrations. 8 As. only.

It is perhaps one of the most useful and abiding work the Rammohun Centenary Committee have ventured to do to commemorate the hundredth death-anniversary of the great Raja—this attempt to make known to a wider public the story of the 'life and activities as well as other interesting items of information regarding the multi-sided career' of one who in the words of Rabindranath "inaugurated the Modern Age in India" and "belongs to the lineage of India's great seers." Unfortunately, even among our privileged educated class, knowledge of Rammohun's life and work is so limited and attitude so prejudiced that any work that aims at extending the horizon and cultivating a correct attitude and better perspective must be hailed with delight.

The book under review is no original work, it is a compilation; but it shows that compilation, with a definite aim and purpose in view, converging on a point and following a plan, can also be creative. Here between the two covers of this small volume, modestly called booklet, are assembled, among other important notes and appendices, four very important essays, reviewing each in its own way the life and career of Rammohun: (1) "Inaugurator of the Modern Age in India" by Dr. Rabindranath Tagore, (2) Rammohun Roy: The Story of his Life by the late Pandit Sivanath Sastri, (3) Rammohan Roy and Modern India by Mr. Ramananda Chatterji and (4) Rammohun Roy: The Universal Man, by Sir Brajendranath Seal. The work of the Editor seems to have been called for most in connection with the sketch of the Raja's life by Pandit Sivanath Sastri which, written as early as the eighties of the last century, suffered naturally from grave inaccuracies of facts that only recent researches have brought to light. He has, therefore, found it necessary to supplement Pandit Sastri's "story" by very valuable notes culled from a number of sources incorporating all latest researches, and numbering as many as fifty-five. The, Editor's labour and patient searching are still more in evidence in two appendices, one giving a long list, chronologically arranged, of the principal publications and other writings of Rammohun, and another a more or less complete bibliography, arranged chronologically, of books, pamphlets and magazine articles relating or having reference to the Raja. The book is thus a compendium where one can find within a short compass all that he may care to know about Rammohun, his life and work, and his place in the history of India.

Let us hope that this first Centenary Publicity Booklet will not be the last, for this is really the sort of work that would give the Centenary Celebrations an intellectual character.

N. RAY

History of Elementary Education in India—By J. M. Sen, M.Ed. (Leeds), B.Sc. (Cal.), F.R.G.S., Bengal Educational Service. The Book Company Ltd., College Square, Calcutta. Demy 8vo, Cloth bound, 313 pp. Rs. 4.

It is now an admitted responsibility of the State to impart education in the three R's to its people; and the history of elementary education throughout the world has established the fact that without a resort to compulsion no State can ensure a general diffusion of education among its people. Mr. Sen's *History of Elementary Education in India* touches exactly upon this subject from a historical point of view, and systematically traces, perhaps for the first time, the State's relation to education in India from the earliest times to 1932. By reason of the very nature of the history of education in India, the book divides itself into two parts. In Chapters I, II and III which may be said to form the first part, elementary education is treated along with secondary and collegiate education, and a very successful attempt is here made to show why and how the Government of our country tried to give more encouragement to secondary and collegiate education than to primary education. The reason was obviously to create a limited intelligentsia of the upper classes to serve as the mainstay of the administration. It was only in 1854 that the first basis for a state educational programme in India was laid down by the Educational Despatch of the Court of Directors of the East India Company which was re-affirmed by Lord Stanley, the first Secretary of State for India in his Despatch of 1859. It is practically from this date that the history of elementary education properly so called begins; and in the second part of the book comprising Chapters IV, V and VI, Mr. Sen gives a clear presentation of the history of the development of the Government policy concerning elementary education in India culminating in the passing of compulsory Education Acts in different provinces of the country. His analysis brings out that a fairly satisfactory progress has been attained in this respect since 1904 when we find for the first time the Government of India declaring that the rapid spread of primary education is one of the foremost duties of the State. But much yet remains to be done, for though the population of school-going age in India is usually reckoned at 14 p.c. of the total population, only 7·36 of the total male population and 1·80 p.c. of the total female population are at present under instruction in all kinds of institutions. A time is, therefore, come, and Mr. Sen emphasises this point, when the problem of compulsory and free primary education should be taken up more seriously everywhere in India.

The book is sure to have a wide circle of readers, for it would interest not only those who are directly or indirectly engaged in primary education work, but all those who care to think about one of the most pressing problems that are now before the country.

N. Ray

Miscellany

[*Economics and Applications of Science* (P. N. GHOSH)—*The State-control of Banks* (B. K. SARKAR)—*The World Crisis in Agriculture* (B. K. SARKAR)—*Banking in Russia* (B. K. SARKAR)—*Home Accidents in America*—(B. K. SARKAR).]

ECONOMICS AND APPLICATIONS OF SCIENCE

The present-day world economists are faced with two main problems, namely, overproduction and unemployment, and there has been a feeling that explicitly or implicitly Science and Machineries are to be held responsible. The new word "Technocracy" has been coined by American economists to express this idea. Looking back, however, to the history of England just about a century ago, one finds a parallel in its economic conditions. It may be pointed out that most of the machineries which now performs a large part of the industrial work and is supposed to have led to unemployment did not exist at that time. Yet the poverty of the labouring classes was even greater than it is to-day. The population of Great Britain was then 16 millions, yet there were 2 millions in work-houses or receiving out-door help. Carlyle in his "Past and Present" described the condition of those days as follows:—

"We have," he wrote, "more riches than any Nation ever had before; we have less good of them than any Nation ever had before. Our successful industry is hitherto unsuccessful. A strange success if we stop here! In the midst of plethoric plenty, the people perish; with gold walls and full barns no man feels safe or satisfied. Workers, master workers, under workers, all men come to a pause; stand fixed and cannot further." These days were the starting point of the industrial revolution of the last century and it is little wonder that resentment should have been felt against life-destroying applications of science and that even to-day, suggestions should be made to cry a halt to mechanical improvements or discovery which would increase production at the expense of labour. There is, however, a distinction between invention of machineries which cheapen the production of known commodities and tend to displace labour, and scientific discovery which create new demands and open out fresh possibilities for the utilisation of labour. While invention deals with means, tools, machines, and appliances, pure scientific research is concerned with the principles out of which may come the mastery of Nature in the service of man.

Within the last few decades, discovery and invention have created abundance by multiplying man's power of production and increasing the fruits of the earth, facilitating their quick transport, establishing easy communication between different parts of a country, and have devised means to fight famine and pestilence. Science has given to the world everything required for the maintenance of a growing population in a rising standard of comfort. Prof. Henry E. Armstrong has in his letter to *Nature* (July 22, 1933) very tersely stated that there seemed to be no true scientific principle or invariable standards in economic fields; international agreements are mainly adjustments of national interests conceived in confined political atmospheres and determined by expediency. He writes " In fact we are living in ' looking-glass lands,' victims of financial speculation: it is they who are creating much of the present difficulty, not only profiting at the expense of the community but also an ever present cause of unrest". While this spirit prevails, the prospect of finding a formula which will unite the peoples of the world for industrial and commercial stability and progress and their general welfare, seems almost hopeless.

The political economists to-day are, indeed, no more helpful than they were a century ago. To work out the solutions of the problems of over-production and unemployment, there is little justification thus for laying all the blame to the mechanical inventors for the unemployment accumulated in recent years. The stage coach and the sailing ships of a century ago have been replaced by faster-moving vehicles and when first introduced, it is true, they displaced labour in one direction, only however to stimulate it in the other, and in the end greater distribution of wealth and employment was created, much to the profit of the whole community. It may, therefore, rightly be said that for a people to be made wretched in the increase of means of producing plenty shows that there is something radically wrong in the economic procedure, industrial or social.

Modern technical achievements and scientific outlook, foreshadow a new economic structure for society in which they should be used to exercise decisive influence upon the major policies of the State, as well as upon their administration. States should keep a strict supervision so that the advantages derived from machineries and scientific improvements are justly shared by all and not used to enrich the few to the sacrifice of the many. In political realms, men of science have so far no place; and it is to the statesman that the community had to look for the solution of the national and international problems brought about by the advance of scientific knowledge and its use in industry. The future destiny of the human race thus lies in the hands of states men who should prove themselves worthy of the task brought before them by the efforts of scientific investigators.

P. N. Ghosh

THE STATE-CONTROL OF BANKS

The banks of the United States have been re-opened after a period of compulsory although legalised holidays. But the bank mechanism, set once more in motion, does not happen to be the same as before. It has undergone some transformation. For one thing, the American banks have lost their power of self-direction and their freedom of decision, for they have been placed under the control of the Government. Do we encounter here a temporary want of confidence in the capacity of the banks to judge and decide for themselves or the commencement of the transformation of the capitalistic system, so far as banks are concerned ?

By right of conquest in an atmosphere of *laisser faire* the bancocracy had become an end in itself, *i. e.*, a gigantic power capable of imposing its own will upon that of the State. The positions are now reserved.

State aid has been offered to the banks. The Government has not come to the assistance with a loss to itself but has presented the bill for the assistance rendered, and thereby re-established the authority of the State—A. de Stefani in *Corriere della Sera* (Milan).

B. K. Sarkar

THE WORLD CRISIS IN AGRICULTURE

The cultivators of France are never known to have been contented with their lot except perhaps to a certain extent in the post-war years which marked the rise in prices corresponding to the fall in the franc. But from 1926 when the price of wheat was 246 francs per quintal (3·67 bushels) it has come down to 110 in 1933. The present crisis in France is not a crisis of under-consumption but is essentially a crisis of disequilibrium between the agricultural prices and the cost of production and living. The crisis would have been more severe in France had the Government failed to raise the prices or keep the prices at an artificially high level by protective measures.

The situation is not peculiar to France. In the U. S. A. with 100 as the base for 1914, the prices of cereals have come down to 49 and of cotton to 42 in 1932. From 136 in 1929 the "general average" has declined to 56. The total agricultural production which was worth 16 milliard dollars a few years ago is to-day worth only 5 milliard dollars. The decline in the purchasing power is to be measured by 11 milliard dollars.

The chief cause of this crisis is the intensive cultivation introduced during and since the war in overseas countries. New inventions have been utilized in the U. S. A., Canada, Argentina, Australia and elsewhere. The result has been, on the one hand, a reduction of hands to the extent of 40 to 50 per cent. and on the other, a remarkable diminution of prices. Although, so far as France is concerned, there is no question of under-consumption, the number of effective consumers in the world has not grown to the same extent as the amount of production in the two hemispheres.

The agriculturists are being aided to-day by the Government in several ways. Moratoria have been declared, credits have been offered or guaranteed, subsidies of one sort or other furnished, co-operative marketing facilitated. Besides, monopoly has been instituted in regard to the sale of certain produce in a centralized manner. Not many of these centralized monopoly-sales have been crowned with success, however. The efforts on the Federal Farm Board should serve as warnings. The Canadian pools have led to disaster. The coffee ventures of the Government of Brazil have been failures. The Egyptian Government has been compelled to renounce the stocking of cotton.

Since 1932 the Danubian countries of Eastern Europe have been demanding preferential tariff between two or three regions in regard to the export of agricultural produce and manufactured goods. Certain preferences have been introduced on paper, but virtually on account of the opposition of the transatlantic countries it has not been possible to render them effective.

On the whole, it appears that unless international conventions are established with the object of fixing export contingents on the basis of previous exports no stability may be expected in world-economy. This measure is not likely to be a panacea but may lead to some system in the place of the present chaos.—Andre Pavie in the *Bulletin de la Société d'Economie Politique de Paris.*

B. K. SARKAR

BANKING IN RUSSIA

The development of banking is a special feature of the Russian economy under the Soviet regime. During the period of "war-communism" (1917-21) the existing private banks were nationalized. The State Bank of Czarist Russia was transformed into the People's Bank, which absorbed further the other banking institutions. Besides, there was an attempt to convert the entire system into a central book-keeping department of the Government.

The second period of Bolshevik Russia begins with the introduction of the "new economic policy" (N. E. P.) by Lenin in 1921. Down to 1928, *i.e.*, the introduction of the Gosplan, reaction against the ultra-communistic bank system was developed along the entire front. The State Bank was re-opened, the Co-operative Bank was established as well as a number of institutions for mutual credit. Among the new enterprises are to be mentioned likewise joint-stock limited-liability banking companies in addition to the regional (municipal and rural) banks.

During this period Soviet banking was carried on in the usual manner of the banks in capitalistic countries. The banks were moreover called upon to supplement the financial projects of the Government whenever it was necessary to depend on resources beyond those provided for in the central budget.

The Gosplan (1928-33) has introduced modifications in this system of banking as initiated under the N.E.P. The banks have been compelled to lose their non-statal or private character and acquire the features of state institutions in keeping with the general ideals of "economic planning." The credit system lost its economic character and was made to conform to this state-controlled economy. Under the capitalistic ideas of the N. E. P. the banks were permitted to offer credit only under "economically worthwhile" conditions. But the plan-economy, as established by the fiat of the state, removed those ideas of "private," "economic" and unregulated banking. They were authorized or compelled to finance the transactions according to the "plan." From the standpoint of bank technique it is interesting to observe, however, that the system of offering credit in goods as prevalent under the N. E. P. has been abolished. In its place has appeared real banking, *i.e.*, financing through bank papers and account, etc. The consolidation of the entire banking system is another mentionable feature of the last five years.

Certain reforms of this period are noteworthy. In 1930 an Act was passed to modify the earliest provisions of the Gosplan in regard to bank credit. It had been the custom to offer credit to any and every business on the strength of the Plan's certificate, so to say. No considerations were attached to actual requirements of the business or its total output or capacity. Today "automatic" credit of this type has been abolished. In order to obtain credit the business must demonstrate by its records to what extent it has succeeded in carrying out the instructions of the Plan. Besides, the banks have to examine the understandings entered into under compulsion of the Government between the different business in order to ascertain how the transactions help another from the standpoint of co-operation in production and marketing. In other words, the "economically worthwhile" character of the business, and therefore, of the credit to be offered, is once again an item of chief importance in the banking system. In 1933, be it observed further, another principle of capitalistic banking is in operation. Down to 1931 the diverse accounts of the businesses with the banks were treated in one lump. There was no distinction made in the bank books between the business's own money and that offered to it as credit. This distinction has since then been introduced in the records.—Dobbert in *Weltwirtschaftliches Archiv* (Jena).

B. K. SARKAR

HOME ACCIDENTS IN AMERICA

The home is becoming a more hazardous place for grown-ups but a safer place for children.

In the experience of the Metropolitan Life Insurance Company, the rate from fatal accidents in the home rose nearly 42 per cent. among persons at ages fifteen and over, between the years 1924 and 1932 ; and the rate from these accidents, last year, was the highest on record. The increased number of men and women killed in domestic accidents may be a reflection of the business slump which has forced large numbers of persons to remain at home, who, in normal times, would be employed elsewhere during a large part of the day.

The increased hazard in the home appears to be due entirely to the greater number of fatal accidents involving falls. Each year since 1924 has shown an increasing number of accidents of this type. In that year, one-third of all fatal accidents that occurred to adults, while engaged in activities in and about the home, were due to falls, but in 1932 this single class accounted for more than one-half of all the domestic accidents. With respect to fatalities following accidental burns, no similar increase has been observed; in fact, the death rate from this class of accident has remained on practically the same level throughout the nine-year period. Asphyxiations by gas are fewer now than ever before. Accidents, other than falls, burns and asphyxia by gas, have varied in number from year to year ; in the last three years, however, the rate from the group of miscellaneous accidents has been somewhat above average.—*Statistical Bulletin of the Metropolitan Life Insurance Company, New York.*

B. K. SARKAR

Gleanings from Periodicals

BACK TO ASIA

If all that is contained in the article *Japan and Pan-Asianism* by Mr. V. B. Metta in the "Indian Review" (Madras), is true, Japan is now resounding with the cry of "Back to Asia." She intends to organise and lead a movement for Pan-Asianism, for which purpose, she will help in founding a Pan-Asiatic University at Shanghai, to create an Asiatic News Agency to spread correct information and to construct a trans-Atlantic Railway. The movement is thus to be both cultural and political.

"To try to bring together Asiatic nations is by no means a new ideal for Japan. Soon after the end of her War with Russia in the early years of this century, she began to work for the creation of a sense of solidarity among Asiatic nations. She started a linguistic society to make the Mongolian peoples realize their kinship, the Indo-Japanese Association to create friendly feelings between herself and India, and the Pan-Asiatic Association to create a sense of unity between the different Asiatic nations. She sent out teachers and journalists to various Oriental countries to preach the gospel of Asia for the Asiatics. Her universities taught the same ideal to the Chinese, Siamese, Indian and other Asiatic students who were studying there."

"Although always friendly with western nations and often less than friendly with China, the Pan-Asiatic ideal has never been wholly out of Japan's mind since then. She welcomed and gave asylum to Doctor Sun-Yat Sen, General Chiang-Kai-Shek and other Chinese leaders. Also in 1922 soon after she agreed to evacuate Shantung a bill was passed in the Japanese Parliament to establish technical schools in China with the proceeds of the Japanese share of the Boxer indemnity and a system of exchange professorships was created between the Japanese and Chinese universities. Japan also sent a commercial mission to Siam and commercial treaty between the countries was signed. Soon thereafter the Siamese Government employed several Japanese advisers and instructors. Japan has also been cultivating friendly relations with the Islamic East. In 1920 she exchanged ambassadors with Turkey for the first time. In 1926 she opened a commercial exhibition at Constantinople and conducted negotiation with the Turkish Government for the Japanese colonisation of Anatolia. Japan already supplies one-eighth of the wants of Turkey for unbleached cotton cloths."

"The main causes of the Pan-Asiatic movement from the Asiatic point of view are common grievances and common dangers."

"The Asiatic nations do not like any racial discrimination to be made between themselves and the Europeans. They want to be allowed to immigrate to the United States and British Dominions and Colonies on the same terms as the Europeans (which is now denied to the Japanese, the Chinese and the Indians alike).......... Had western nations not gone to eastern countries to conquer and exploit them, had they not closed the doors of their Colonies and Dominions to Asiatic immigrants, had they passed Japan's motion for race equality at the Versailles Peace Conference, and had not America passed the Immigration Act of 1924 explicity to hurt the *amour-propre* of the Japanese there would have been no Pan-Asiatic Movement."

"History does not move in a straight line but in a circle. Western nations have not always been at the top as they are to-day. They were at the bottom when the Assyrians, Scythians, Huns, Mongols. Arabs and Turks were the conquerors of the world. And western empires in the East have not lasted forever, the empire that Alexander the Great carved out for himself was reconquered by the Asiatics. The Romans were driven out bag and baggage from the East by the Arabs."

"The outlook for the West—for the whole world, in fact—is serious. The realities of human nature must be faced. If Europe wants war, then let her continue her policy of domination and exploitation in the East and colour bar in her Colonies and Dominions. But if she wants peace, then let her begin to modify her policy."

THE RURAL REFORM MOVEMENT IN CHINA AND HER UNIVERSITIES

As in India so in China farmers and agricultural workers who form the eighty-five p.c. of the huge population constitute the foundation of the Chinese economic organisation. The nation has therefore rightly realised that her salvation must begin with the uplifting of the living standard of the farming population, the training of these people in local self-government. The late Dr. Sun-Yat Sen, in his programme for national reconstruction, definitely laid down the principle that the *hsien* (large rural districts), will be the basis for local government reforms. In pursuance of its declared policy, the National Government of the Kuomintang has applied various methods in the improvement of rural communities, says Mr. W. H. Ma, Head of the Department of Political Science in the University of Nanking, in an article in "The Chinese Affairs" (Nanking, China).

"In each *hsien*, there is organized a local militia consisting of volunteers recruited among the people. This people's force is to keep order in the villages and to protect them from bandit attacks. The *hsien* is also divided into several self-government areas (which are called *ch'ü*); the number varies with different *hsiens*. A *ch'ü* is again divided into many town and country districts (*chen* and *hsiang* respectively) which consist also of smaller units like villages and hamlets. By beginning with the smallest groupings of the people, it is hoped that local self-government can be more easily and effectively put into operation. In a number of *hsiens* where the mass of the people are relatively advanced in political experience or interest, they are allowed to elect their own officers in the *ch'ü, chen* and *hsiang* (*ch'ü chang, chen chang* and *hsiang chang*). The people are poorly prepared to elect national representatives like congressmen or members of parliament; but they more easily learn how to choose a village head and officers below the rank of *hsien* magistrate. In economic ways, the government has been equally active in seeking a solution of the problems confronting the rural communities. Just recently, through the effort of Mr. Wang Ching-wei, the President of the Executive Yuan, the Government has successfully established a Commission of Rural Reconstruction. It consists of a group of able men, experienced in rural economic and educational reforms. It represents the first attempt on the part of the central government to consolidate all movements of rural reconstruction. Under the leadership of General Chiang Kai-shek, various shemes of rural Reconstruction in areas recovered from the Communists have been effectually carried out. The provincial governments, in various ways, have also made attempts at rural reconstruction. In Kiangsi province, the government has organized an institute for the study of *hsien* government. A returned student from England, Mr. Ts'u Ching-yu, is heading this organization. Also an office for the direction and guidance of the rural co-operative movement is established in the same province. Throughout Kwangsi province, reforms of all kinds are carried out in the *hsien* districts including road-building, co-operative societies, popular education, and agricultural improvement."

"Aside from the government, private citizens of various classes have also organized themselves into societies for the promotion of rural reform movement. The most successful and fruitful organization is the Society for the promotion of mass education under the personal direction of Mr. James Yeu. He has established his headquarters in Ting hsien in Hopei province. Being well financed, Mr. Yen has been able to conduct numerous experiments in the field of seed-selection, animal husbandry, general sanitation, farm implements and popular education. In acknowledging the value of this work, the Hopei provincial government has recently established at Ting hsien an institute for research in schemes and systems for *hsien* or local government improvement. Mr. Yen is appointed head of this institute. In Chow P'ing *hsien* of Shantung province, Mr. Liang Shu-min, a noted scholar in Chinese and western philosophy as well as in other subjects, has successfully started an intensive movement for rural political and economic improvement. General Han Fu-chu, the governor of the province, gives Mr. Liang a free hand in carrying out his plans. Reports from that *hsien* indicate that Mr. Liang's projects are working out very well. Other *hsiens* of the province are likely to follow in his footsteps. In Nanking, there has been organized a Research Association on China's Hsien Government which includes professors of the universities and government workers in the city. Its work is to study a specific *hsien* in respect to its political, economic and social conditions. The Association will utilize the survey to suggest concrete programs for the reforms to be carried out in that *hsien*. It is a movement which assists the various provincial governments to begin rural reform work and will inspire leading persons to pay more attention to *hsien* government and to be willing to assume the responsibility of a humble magistrate. Similar instances may be multiplied, but the work along this line led by the universities should be counted among the most significant. The noted ones include the University of Nanking, the National Central University and Lingnan University (Canton)."

NATIONALISING EDUCATION IN TURKEY

Under the caption *Recent Educational Changes in Turkey* Prof. Walter Woodburn Hyde of the University of Pennsylvania contributes a short but interesting article in "India and the World" (Calcutta). The new Republican Government of Turkey has recently passed legislation in the direction of "reforming" the educational system through exerting unifying control for *nationalistic purposes.*

"As primary and secondary schools increase in number and efficiency in the Republic this tendency toward turning the educational system into one national mould will grow apace. Only the beginnings of the movement are as yet observable, and it is still too early to say how far the Government will continue to let foreign schools, which are manifestly not in harmony with the nationalistic spirit, to function. To-day all schools, whether Turkish, foreign, or minority, are slowly conforming with the new regulations which have emanated from the Ministry of Education. Later on perhaps all schools of every type and origin will be obliged to join the unified system. In March, 1931, all foreign schools in Turkey were informed that only such students as had passed through the national primary schools could enter them. This was manifestly intended to insure that younger pupils would receive primary instruction within the national system. Later on in the same year another decree was passed which proved of far greater interest to the American colleges in Turkey, since it allowed only graduates of universities, native or foreign, to teach in the secondary schools. A third law, far more injurious than either of the preceding in its effects on American colleges in Turkey, was passed in the late summer of 1931. This required that all instruction in the three important subjects of History, Geography, and Civics in classes below University grade, must be given to Turkish students in Turkish by Turkish instructors. At the same time, of course, these subjects can still be given to foreigners in foreign languages. Such an enactment shows the Government's attempt to control these important branches of learning in a nationalistic manner. It was immediately applied at the beginning of the academic year 1931-32 throughout colleges in Turkey, with the exception of American ones, which were given a year's extension under the older system, *i.e.* to September of 1932. Heretofore instruction in these fields at Robert and other American colleges has been given to all students, whether Turkish or foreign, by trained American scholars, and in English. Consequently the new law made grave changes in curricula and staffs inevitable. About the only Turkish instructors that can henceforth be used in the American colleges in these subjects will be their own *alumni,* though these must give their instruction in the Turkish language. Robert College for the past seventy years has been an outpost of Western culture, and the chief means by which that culture has been interpreted was through History and Geography, which were required subjects both in the Lower College and the Upper Academy. In the Junior and Senior years of the Upper College they were elective along with Government, International Relations, Economics, and Sociology. These latter subjects can still be given to mixed classes in English, but History and Geography can only be presented in English to classes which have no Turkish students. Since 1931 an inexpensive text-book in four volumes on Universal History, inspired by Kemal who is responsible for many of its views, has been published by the Ministry of Education to be used in all Turkish schools, and in foreign ones which have Turkish subjects. Its worst feature is the glorification of the Turkish people, especially back in the dim past of prehistoric times, when the Turks are regarded as the basis of all the cultures of antiquity and still important in some of those of later times. For the authors believe that the Turks " have created the greatest movements of history," and that they are " the most ancient nation of the world." Volume III is wholly concerned with the modern Turks, as well as parts of Volume IV. From this work we can readily see that historic instruction from now on is intended to be strongly nationalistic."

" While these new regulations will certainly injure the future activity of Robert College especially, they will quite as severely enhance the importance of the one national Turkish University, that of Stamboul. This institution, officially known as Istanbul Dürüflununu, enjoying a budget of nearly a half million dollars, was founded in 1869, though the first *firman* was issued twenty-four years earlier by Sultan Abdul Medjid (1839-67), refounded in 1901, and reorganized through a decree of April 21, 1924, *i.e.*, in the early days of the Republic. It is frankly modelled after the German University plan, as all similar institutions are in eastern and south-eastern Europe. In its present outlook it seems worthy to take its place soon beside the Universities of Europe, though many Turkish students still prefer to study abroad. Thus only the foreign schools and especially Robert College have been crippled by the new legislation, while the national schools and the University have been aided. The new movement is quite in line with nationalistic tendencies in education elsewhere in the world and should not excite our surprise nor displeasure. There can be no valid reason why Turkey should not follow her own bent in education as other peoples have done and have what she wants, even if foreign schools long resident in the country are injured thereby."

INDIA AND THE DISARMAMENT CONFERENCE

It is well-known that the Army in India is maintained not merely for the purpose of maintaining order in British India, it is maintained also for the protection of India, as it is alleged, from external aggression and for taking part in a major war against a powerful European State which might attack India's frontiers. In a significant article entitled *India and* *the Disarmament Conference* in "The Asiatic Review" (London), Mr. F. G. Pratt, C.S.I, shows admirably that the world situation has been transformed in such a manner as to make the danger of such aggression negligible or insignificant in that quarter. The question therefore necessarily arises, argues Mr. Pratt, whether there should not be a corresponding revision in the strength and organisation of the Army in India, for "in India we have a country which less than any other country in the world can afford to have a large proportion of its resources earmarked for defence expenditure."

> "External dangers are said to threaten India from three directions: either singly or in combination from the frontier tribes, from Afghanistan, and from Russia. A fair estimate is needed of each of these factors which will avoid the Scylla of exaggeration and the Charybdis of optimistic understatement. The frontier tribes, from Chitral down to Swat and the Malkand, the Afridis of the Khyber and the Tirah, the Mahsuds and Waziris of Waziristan are often spoken of as if they constituted a serious danger to the security of India. It is usual to quote the numbers of the adult male population and the numbers of their rifles as if these men were an organized and equipped army corps backed by the resources of a great and powerful Government, which might at any moment be mobilized for the conquest of Northern India."
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> "But, have we on our side any grounds for believing that the Afghan Government harbours any sort of aggressive design against India? Amanullah's mad attack in 1919 was, in fact, a kind of backwash of the Great War, and its results were not such as to encourage any future ruler to repeat his attempt. At the present day *The Times* correspondent tells us that Kabul is an increasingly steadying factor in the politics of the frontier. It is on official record that during the frontier disturbance in 1930 the Afghan Government actively discouraged the unrest in our tribal areas, and its assistance is stated to have been of incalculable value. It is probable that the Afghan Government on their side, were equally grateful for our active co-operation in 1933 in preventing our Waziris from taking part in the Afghan rebellion in Khost. A Constitution was promulgated in 1932, and the Government is concentrating all its efforts on trade and pacification with a cautious policy of internal development. Her army of 40,000 is of no serious military importance. It would be almost as preposterous to speak of Switzerland as a dangerous neighbour to the French Republic as to represent Afghanistan as a serious menace to the security of India. There are no possible grounds of dispute which could not easily be settled with or without the intervention of Geneva."
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> "It may, of course, be urged that Afghanistan, though not formidable by her own strength, may be used as a cat's-paw by Russia, who will first Sovietize Afghanistan and then proceed to the conquest of India. It is in this argument that we at last come up against what is generally believed to be the real menace to India's security, that 'danger of the first order of magnitude' arising from the hostile attitude and the aggressive intentions of a great European Power. The specific references to Russia in the Simon Commission Report establish quite clearly that the Government of

India and their military advisers look upon the danger of Russian military aggression as not less serious to-day than it was fifty years ago, when memories were still fresh of the days when Russian armies were knocking at the gates of Constantinople and the fear of Russian aggression in the Mediterranean brought Indian troops to Malta and British battleships to the Bosphorus."

"The hypothesis that the Afghans would willingly allow their country to be used as a corridor and overrun and Bolshevized by Soviet commanders need only be mentioned to be set aside as not worth serious discussion."

"It would be more profitable to ask whether the conduct of the Soviet Government has been such as to give any grounds for believing that they have any special designs against Afghanistan. They had ample opportunities for subversive activities during the ten months of civil war in 1929 prior to the accession of the present King Nadir Khan, when the British Minister withdrew and the Russian Minister for the best part of a year was left alone in Kabul. What, in fact, happened was that the Soviet Government took an early opportunity after Nadir Khan's accession to renew the 1926 treaty of friendly neutrality and non-aggression. It is undoubtedly the fixed policy of the Soviet Government to work for a world revolution which should destroy the capitalist system in every other country and set up in its place a system similar to their own—and to achieve this end they will employ every engine of propaganda for stirring up discontent and revolution in capitalist countries."

"But apart from propaganda the foreign policy of the Soviet Government is emphatically a policy of peace and non-aggression. If there is one stable factor in the world of to-day it is that Russia will never attack. She will never attack because external war would mean the collapse of her economic programme ; it would mean peasant risings and revolution, and nationalist rebellions by all her discontented minorities in Central Asia and Georgia and the Ukraine. This is the obvious explanation of the meekness and long-suffering of her diplomacy in the Far East in her relations with China and Japan. She lives in constant fear of her capitalist neighbours. It is for this reason that for years past she has been weaving a network of protective treaties of non-aggression with all her border States in Europe and Asia."

"The world has moved on since 1919, and Kandahar and Ghazni and Jalalabad can no longer be regarded as possible objectives for India's Field Army. The reader need hardly be reminded that we are still maintaining a strategic railway with a terminus at New Chaman, the purpose of which is to serve as the spear-head of an advance on Kandahar. This is the railway of which the Amir complained that he felt it like a 'knife in his vitals.'"

"If the enemy is to be Russia there is nothing in the history of the last fifty years to support the theory that Russia intends to attack ; and no such attack would be possible without long years of hostile preparation, even the first beginnings of which could not possibly be concealed. It is therefore suggested that the time is ripe and more than ripe for giving India the blessings of a military holiday during which her armed forces, like the armed forces in other parts of the British Empire, shall be determined solely on the basis of the maintenance of internal order and effective military control of the frontier tribes. Would such a formula be one of reasonable security for India under existing conditions? I am quoting Sir Austen Chamberlain when I say that 'this is a question which has to be answered by the politicians. The answer does not affect and cannot be given by the military, naval, or air experts. It depends on political considerations and must be answered by politicians and statesmen.' "

FUTURE OF GERMAN SCHOLARSHIP

Under the caption *The Nazi Menace to German Scholarship,* Dr. J. M. Kumarappa contributes a very interesting article in "The Modern Review" for August (Calcutta) in course of which he discusses the present and future of German Scholarship. Says he:

"Germany's political turmoil is strikingly reflected in her universities and in the attitude of her students. With the advent of Nazidom, the German universities have really become the most prolific incubators of chauvinistic nationalism. The revolutionary fervour of the German youth is growing so rapidly that many of the distinguished professors at the universities are most anxious about the future of German scholarship and its scientific spirit. Though they declare that there has been no serious decline in the accomplishments of German scholars, yet they view with deep concern the intensification of political party feeling among the students and the frequent recurrence of outbreaks against university authority and discipline which hitherto had been jealously guarded. Further they seem also to be much disturbed over the uncalled for repressive measures that are being adopted by the Nazi government to discourage liberalism and freedom of thought. Germany has long been known as a land of professors and as a country that has produced prodigious monuments of scholarship and men with great erudition. But now the German university, the centre of *Kultur,* is no longer the centre of peaceful research and scientific scholarship. It has, on the other hand, become the focus of intense social and political unrest. The high-handed methods which Hitler encourages, or at least condones, are sometimes tragic in their results, and his tremendous influence over the student population has dealt a serious blow to academic freedom. No professor or lecturer is quite sure that some day he may not be the victim of the attacks of students. When a new man is appointed to a university faculty, the student corporations study very carefully his previous record and try to find out if he is really a scholar in his subject, whether he has any leanings towards the internationalist point of view, what his attitude is towards pacifism, above all, if he is a Jew. If the results of their investigation are not satisfactory, they launch a campaign against him, and all kinds of disturbances break out in the class room. Sometimes students go even to the extent, as in the case of Prof. Cohn of Breslau, of using tear gas and stink bombs. In this manner a number of men have already been driven out of the German universities,—as was Cohn,—by the activities of the students. It is Prof. Eduard Spranger, the famous pedagogue and philosopher of Berlin, who resigned his professorship as a protest against the present tendencies which threaten to leave the universities at the mercy of the unruly and irresponsible student groups. Prof. Spranger's resignation is the outstanding episode of the present university upheaval under the Nazi leadership."

The students are also reported to have been invading libraries and book shops and demanding withdrawal from sale and exhibition of works by prominent authors but who are considered by them to be "un-German." Those books are consigned to the Nazi fires which from time to time light up the University campus.

" In spite of the permanent feverish spirit among the students of Germany, magnificent work is being done, especially in the fields of pure and applied science. Such an organization as the Kaiser Wilhelm-Gesellschaft, which supports a group of research laboratories in various parts of Germany and which draws some of its funds from private individuals, is feeling the pinch of hard times; all the same, its work is being carried on with the usual enthusiasm. It is probably the greatest single agency for the advancement of pure science in the world. And Dahlem, the little suburb of Berlin, where most of its laboratories are assembled, is outwardly untroubled by the storm of nationalism which is sweeping over the country. Hence at least in their research work they are not worried by the demand for practical results and by the necessity of teaching large numbers of students. The present revolutionary methods of the German students is sure to drive eventually all intellectual life underground. The unwarranted and reckless dismissal of professors not only involves the question of their material status but deprives them of their professional honour since their enforced leave of absence is in a certain sense an attestation that they lack the ethical and scientific equipment for their work, that they are not good enough Germans to instruct the German youth. The lofty ideal that the German scholar usually sets up for himself has now been dragged down under the Nazi dominance."

FASCISM IN GERMANY: A PORTENT

Under the above caption Dr. Sasadhar Sinha contributes an article in " The Indian Review " (Madras). Democracy to-day is at the parting of ways: the tendency is to choose between Communism and Fascism. The question resolves itself into a comparatively simple problem, says Dr. Sinha. Fascism, he thinks, must perforce hold out a greater attraction to wealth and intellect, for it substitutes, without fundamentally altering them, one form of government and society for another. Hitlerism is a portent.

" German Fascism, like its counterpart, draws its main inspiration and strength from the ambitions of its founder. Never, however, were two personalities more widely different in intellect, political acumen and temperament than the Duce and Herr Hitler. Mussolini, endowed with deep political insight, has from the very outset been marked as a politician of the first rank. Like his distinguished compatriot, Cavour, he is also a 'Realpolitiker,' whereas Hitler remains the eternal demagogue, owning success more to the sentimental temperament of the German people than to any real political genius. Indeed, at no time has Hitler shown himself more lacking in political realism than now by sanctioning the wholesale persecution of Jews and political parties opposed to his own—a persecution unparallelled in the recent history of Europe. The circumstances, which have led to the rise and the eventual coming into power of Hitler's followers, the so-called Nazis (National Socialists), are in certain respects unique. In the case of Italy, her very success in the War was of paramount importance. Germay's impoverishment, her loss of territory and her political impotence—all traceable to the War and the unjust Treaty of Versailles, have, through all these years of misery, not only rankled in the hearts of all self-respecting Germans but have aroused patriotic sentiments, in particular in the generation that has grown into manhood since 1919, whose keynote is hatred—hatred against all and sundry, supposedly un-German or anti-German. The love of the Fatherland has grown into a religion unto itself."

"Fascism holds the destiny of Germany in its palm. The question that one involuntarily asks oneself is: For how long? If the parallel of Italy or even of Soviet Russia is any guide to historical prophesying, one thing is clear, namely, that once a well-organised party is saddled in power it does not abdicate of its own free will. In the main two or three lines of development are likely in the future. If the excesses towards the racial and political minorities let loose by the Nazis are not curbed in time, a revulsion of feeling culminating in a revolt against Hitlerism is possible, but this is, in any case, a remote contingency. In the second place, if national socialism fails to bring relief to the desperate economic plight of Germany in the near future (and it is hardly likely that it will succeed in this laudable venture) then there is bound to occur a breach in the ranks of the Nazi party itself. In such an eventuality, an alliance of the Nazi malcontents and the other irreconcilables will prove too formidable a combination for German national socialism to grapple with. Last but not least is the danger from abroad. The persecution of the Jews has already created a certain hardening of feeling towards the present rulers of Germany. The claim for equality of armaments coupled with the alleged secret rearming of the nation will only reinforce the process. It is possible that the ultimate blow to German Fascism will come from a combination of all these factors. If Hitlerism is wise, it will learn to reconcile international goodwill with its activities at home. But, will it? "

At Home and Abroad

[A Monthly Record of News relating to Schools, Colleges, Universities, and other Cultural and Academic Institutions]

Indian Students in German Universities

German Universities have at present become the most prolific centres of revolutionary activities of the German youth, and there has been an intensification of political party feeling among the students. But this should be no reason for concern or anxiety for Indian students in National Socialist Germany, assures Dr. Taraknath Das in a letter, dated Baden-Baden, Germany, June 23, 1933, and published in "The Modern Review." "During the last week I have received letters from Indian students in Kiel, Konigsberg, Cologne, Karlsruhe, Stuttgart, Heidelberg and Nuremberg. These students are carrying on post-graduate studies on various subjects—medicine, engineering, chemistry, commerce and philology ; and every one of them expresses complete satisfaction with the kind treatment accorded to him by the German public, students and professors.........From my personal experience and from the experience of many *bonafide* Indian students in German Universities, it may be safely asserted that worthy Indian scholars are always welcome in German Universities.........I wish to assert that whatever be the tendency of the " foreign policy" of National Socialist Germany, it is certain that the German people in general, especially German educators, are not unfriendly to Indian students. It is a fact that Indian student have been welcome in Germany and those Indian students who do their best in acquiring all that is best in German educational institutions will always receive every consideration."

Foreign Scholarships for Indian Women

The Barbour Scholarships, yielding six hundred dollars each per annum and university fees, are awarded annually upon a basis of merit by a committee at Michigan University, U.S. A. The character of the candidate, her physical condition, her scholastic attainment, her fitness for university work, including the ability to use the English lauguage for study and classroom purposes, marked ability in some special field, and her desire to return to her native land for service after suitable preparation shall have been made, are the chief factors considered by the committee in making appointments. The awards are made annually about the first of March to take effect at the beginning of the following term in September. All courses of instruction offered at the University of Michigan are open to women students, and the Barbour scholars are not limited to women pursuing any particular course of study. The scholarships are open to women of any Oriental nationality, no definite number being allotted to any one country. No race restrictions nor religious requirements are imposed. Unless exception is made by special action of the committee, married women are not eligible to appointment. For further information and application blanks enquiries should be made before September first to Mrs. V. M. Ilahibaksh, Y.M.C.A., Naini Tal, U.P.

A Prize for Agricultural Research

In memory of Mr. E. J. Woodhouse, formerly Economic Botanist and Principal of Sabour Agricultural College who was killed in action in France in 1917, a prize in the form of a silver medal and books of a combined value of Rs. 85, will be awarded to the writer of the best essay on a subject of botanical interest. The length of the essay is not to exceed 4,000 words. The competition is open to graduates of Indian Universities and to diploma holders and licentiates of recognised Agricultural Colleges in India who are not more than 30 years of age. The subject of the essay is to be selected from the following:—

(1) The root system as a limiting factor in plant distribution, (2) Basis of quick selection for drought resistance and water-logging in agricultural crops, and (3) Application of modern statistical methods to yield-trials.

Papers should be sent to the Director of Agriculture, Bihar and Orissa, Patna, before November 1.

Ex-President Hoover becomes Librarian

Former President Hoover is shortly to become a librarian of the Leland Stanford University at Palo Alto. The Stanford University library building is being remodelled to provide an office for Mr. Hoover, from which he will direct the unique Hoover library of the Great War books and documents. Most of these were collected by Mr. Hoover himself when he was engaged in relief work in Europe during the War. Additional space in the archives also will be provided, to house additional material gathered by Mr. Hoover when he was at Washington as President. The collection is the largest of its kind (writes Mr. Sudhindra Bose in the "Hindu"). Many documents filed there, dealing with secret diplomatic negotiations before and after the Great War, never have been made public. Away from politics, Mr. Hoover will now spend his days among books.

Assam Sahitya Sabha

His Excellency Sir Michael Keane, Governor of Assam, has given a donation of Rs. 200 to the Assam Sahitya Sabha as "an earnest of his sympathy" with the aims of the Sabha. The Executive Committee of the Sabha at a meeting expressed their gratitude to the Governor. The Sabha was established more than a year ago for the preservation, encouragement and advancement of the Assamese language and literature. Through the munificence of Rai Bahadur Radha Kanta Handiqui the Sabha was housed in the Chandrakanta Institute at Jorhat, and Sir John Kerr during his Governorship gave them an annual Government grant of Rs. 3,000. Owing to financial stringency the grant was reduced to Rs. 1,000 in 1929-30, and in the following year it was suspended. The revival of the grant, which is the subject of communication between the Secretary of the Sabha, and the Government, appears to be a possibility, as the Minister for Education has taken a very sympathetic attitude, and is giving it careful consideration.

All-India Library Conference

Preparations for the forthcoming All-India Library Conference to be held in Calcutta from 12th to 14th September 1933, are getting apace. The Commissioner of Education of the Government of India, Mr. J. Leitch Wilson, has consented to open the Conference on the 12th September. Rai Bahadur Dr. U. N. Brahmachari, Chairman of the Reception Committee, has donated Rs. 1,000 towards the expenses of the conference. Sir P. C. Ray will propose and instal the President, Dr. M. O. Thomas of the Annamalai University.

Hyderabad Museum

Some noteworthy additions have recently been made to the Hyderabad Museum which was opened by H. E. H. the Nizam about a year ago. Some rare manuscripts which were lately added to the list of exhibits deserve special mention. Among these is a copy of *Naurasnama* composed by Ibrahim Adil Shah of Bijapur. At its end the manuscript bears the following inscription: "Under the orders of His Majesty the King, the refuge of the world (may his kingdom be perpetuated) this book was completed in haste by Faqir Ismatullah." Another interesting manuscript is the *Diwani Be Khudi* which was written in 1024 A. H. by Nimatullah at Hyderabad for the library of Sultan Muhammad Qutb Shah of Golconda. A third manuscript is the *Nai Nama* of Mulla Jami, which has been copied by Muhammad Muhsin Hirawi in beautiful Nastalic characters. It bears the seal of Burhan Nizam Shah of Ahmadnagar, and an inscription shows that the manuscript belonged to the library of that king. The margins are decorated with graceful designs of *shikargah* work in gold. Yet another illuminated manuscript of rare beauty is the *Durude Mustaghath* copied in Nashk script. A copy of the *Shahnama* of Firdusi, containing about fifty-five paintings of Siyah Qalam in Persian style, has been acquired. The covers of the book are decorated in highly artistic lacquer work and illuminated with miniatures in the Persian style. Five manuscript copies of the Holy Koran have been removed to the Museum from Bibi ka Maqbara, the tomb of Aurangzeb's wife at Aurangabad. One of them was copied by Muhammad Salih, the court calligrapher of Shah Jahan. Most likely one of the remaining copies had been copied by Aurangzeb himself.

Al-Azahar University

The Al-Azahar University of Cairo, the first, oldest and largest educational institution of the Muslims of the world, has recently admitted five Chinese Muslim students from Peiping (Peking) and granted several privileges to them. These students from Peiping formed the second group of students from China to Cairo to study Islamic theology. The first group was sent by a Muslim organization of Qunan Province in 1931. In Al-Azahar University, which was established more than one thousand years ago, there are about 16,000 students of whom nearly 600 hail from foreign countries. Their nationality varies from Portuguese to Koreans and their age ranges from 14 to 75. The students belong to both sexes and dress themselves in special uniforms of the University consisting of a long black coat and a red hat. The language used in the class rooms is Arabic. There are three colleges in the University, the College of Law, the College of Literature and the College of old Muslim Classics. Many aged Muslim scholars from various countries are devoting their time there to the study of one of the world's oldest and most brilliant culture. It is understood that a third batch of Muslim students from Peiping will be soon leaving for Cairo.

Bhandarkar Oriental Research Institute

During his last visit to Poona, His Excellency the Viceroy paid a visit to the Bhandarkar Oriental Research Institute and was presented with the first volume of the *Mahabharata* and four volumes of the collected works of the late Sir Ramakrishna Gopal Bhandarkar. His Excellency was shown the work in progress on the *Mahabharata* edition. The new building for the press and stores of the Institute, the Nizam's Guest House, which is nearly complete, the Post-Graduate classes of the Institute and the library of manuscripts. In a speech of welcome the Chief of Aundh recalled that Lord Willingdon set the Institute working by performing its inauguration ceremony this very month (*i.e.*, August) 16 years ago when he was Governor of Bombay and became first President of its general body.

The Viceroy in reply said in course of his speech: "I am particularly glad to pay a visit to the Bhandarkar Oriental Research Institute which you reminded me I opened 16 years ago and to find that my godchild, which was then a mere infant, erected principally to commemorate the work and teachings of Sir Ramkrishna Bhandarkar, has thriven so well that it is now an institution of international repute."

"My presence here recalls to my mind my admiration of the qualities of head and heart of Sir Ramkrishna Bhandarkar and my grateful feeling that he was to me during my life here one of my best and trusted advisers and friends.. Is it any wonder that I say that I am glad to be here to find that the building which I opened as a tribute to the learning of an old friend has become a worthy memorial to one who by his erudition and character was beloved and respected by all who knew him?"

Patna's New Vice-Chancellor

Khawaja Mahammad Noor, Judge of the Patna High Court, assumed the Vice-Chancellorship of the University of Patna from 21st August last in place of Sir T. S. MacPherson, resigned.

New College for Simla ?

Simla Municipality has recently adopted a resolution to-day urging that the Punjab Government be approached with the request that an intermediate college be started at Simla at an early date.

Separate University for Sind

The question of providing a separate University for Sind has been raised in a manifesto issued by Diwan Kewalram Dayaram Shahani, son of late Diwan Dayaram Gidumal, ex-Judge of the Bombay High Court, to whose large munificence many educational institutions owe their existence in Sind. The manifesto emphasizes that the interests of Sind in the Bombay

University should not be allowed to go by default in the meantime and suggests the starting of a Sind University Association to protect their interests.

A new Arts College, the Chakrasing Sitaldas College, has recently been established at Shikarpur in Upper Sind. This is the third Arts College in Sind.

Allahabad University Music Conference

The fourth session of the Music Conference and Competitions, University of Allahabad, will be held from October 17 to 22 1933, in the Vizianagram Hall, Muir College Buildings. Musicians, students of schools and colleges, and students of music academies who wish to take part in the competitions (vocal and instrumental) are required to fill in the forms which can be had from the office of the Music Conference, Muir College Buildings. Medals and prizes will be awarded to deserving competitors. It is also intended to arrange lectures and discussions on Indian music and to hold an exhibition of Indian musical instruments.

Hughli College

The 97th Founder's Day of the Government Huhgli College at Chinsurah came off on the 1st of August last in presence of a very large and distinguished gathering including Mr. Surendra Nath Mallik, C.I.E., formerly a member of the India Council, who presided. In course of his address Mr. Mallik suggested that the name of the College ought to have been changed after that of Haji Mohamad Mohsin, who was the real founder of the College.

Dacca Education Board

Pending the establishment of a Statutory Provincial Board for Secondary Education, a Board of Intermediate and Secondary Education was created for the Dacca University area in 1921 on a temporary basis for one year and its term has since been extended from year to year. The term last sanctioned expired on the 30th June, 1933. The Government of Bengal in the Ministry of Education have decided to extend the term of the Board with effect from the 1st July, 1933, up to the end of February, 1934. It is understood that the Vice-Chancellor of the Dacca University will be the Hony. Chairman of the Board.

Indian Students at Edinburgh

The careers of Indian students at Edinburgh University for 1932 are reported upon to the University Court by the general adviser of students from India. The statement shows that 119 students had been enrolled, of whom 35 had completed their courses and obtained degrees (including 5 doctorates and 5 diplomas) in the Faculties of Art, Science, Medicine, and Law. Six graduates in medicine from India were admitted to the fellowship of the Royal College of Surgeons, Edinburgh, and 8 to membership of the Royal College of Physicians, Edinburgh. Five Government scholars studied at Edinburgh University during the whole or part of the year, and 2 forest service probationers also took out courses. The

Committee recorded with regret the death of Dr. Mackichan, one of their most helpful members.

Madras University Convocation

The annual convocation of the Madras University was held at the Senate House on the 3rd of August last, His Excellency Sir George Stanley, the Chancellor, presiding. Nearly 1,800 graduates received their degrees including 570 *in absentia.*

Proposed Art Academy in Calcutta

An important step towards the advancement of Western and Eastern arts in India was taken recently when an Indian Academy of Fine Arts was founded at a conference held for the purpose at the Indian Museum, Calcutta. Sir Rajendranath Mookerjee presided. The Academy will encourage painting, sculpture, architecture, engraving chasing, seal-cutting, medal-designing and other kindred branches, and will be open to any nationality of British subjects. It will also hold an annual art exhibition in Calcutta. Maharaja Tagore was elected President of the Academy. A strong Working Committee was formed with Mr. A. F. M. Abdul Ali as chairman, and Mr. Van Manen and Mr. Atul Bose as joint honorary secretaries.

Proposed Kabul University

Afghanistan has just celebrated the fifteenth anniversary of her "independence," but it is only during the past five years that she has made substantial progress in her domestic affairs. In the matter of education a great forward step has been taken as the result of the initiative and untiring efforts of the Minister for Education. The proposed Kabul University is expected to bring about a great awakening of the masses. The whole of Darul Aman has been set apart to house the University. Many State scholars have been sent to Europe and America for courses of training in Engineering. There are four Colleges conducted by German and French people, and the Government College, where instruction is in the Persian language, has also a few classes in English. The students are very well looked after by the Government and all their fees, including pocket money, dress, and books are supplied by the Government.

Education in Delhi

"Education seems to be widening the gulf between the educated classes and the masses, thereby endangering the harmonious working of future Constitutions and that between men and women, thereby endangering social harmony in our homes," says the Quinquennial report on Education in the Delhi Province (1927-32) issued by the Rev. J. C. Chatterjee, Superintendent of Education, Delhi.

" The only means," says he, " of preventing the gulf from widening to a dangerous extent is to push forward rapidly those who lag behind, namely, women and the illiterate masses. During the closing years of the quinquennium several recommendation of the Primary Education Committee, appointed in 1929, were carried out, including the appointment of a whole-time Superintendent of Education and a Lady Superintendent for the girl's school and the replacement of untrained by trained teachers."

According to the census of 1931, the percentage of literacy among males in the province of Delhi was 19·9, and among the females 6·03. The total literacy percentage was 14·06.

World's Largest Library

The library of Congress, Washington, is claimed to be the "largest in the World" in the annual report of its librarian which has recently been issued.

The book collections now number 4,477,431 exclusive of millions of maps, manuscripts, musical compositions and engravings. "A study of the most recent figures leads clearly to the belief that the library of Congress now heads the list of the world's libraries," he said.

"Five hundred and five books were added to the collections every day throught the year. Three and a half miles of shelving are required for the arrangement of the annual increment to the collection."

All of the books now in the library require 84 miles of shelving.

The Royal Academy of Italy

Italy is a land of Academies, one of the earliest, dated 1540, is the Royal Academy of Science, Arts and Letters, Padua. The academy of Italian language, Florence, was founded in 1582, Bologna in 1690; Accademia Nazionale dei Lincei of Rome was founded in 1603, the academy of Science and of Agriculture, Turin, dated 1783-85. The Medico-Surgical Academy of Naples was founded in 1818.

The first attempt at a federation of the various learned Institutions was made in 1923 as we find in a Royal decree, dated 18th November signed by H. M. Vittorio Emanuele and countersigned by Mussolini, De Stefani and Gentile. The National Council of Research and National Academy were reorganised in 1927 and finally led to the inauguration of the Royal Academy of Italy, on the 28th October, 1929.

The Academy is divided into four classes: (1) Moral Science and History, (2) Physico-Mathematical and Natural Science, (3) Literature, (4) Art. Two renowned Indologists, Dr. G. Tucci and Prof. Carlo Formichi, the latter a Vice-President of the Academy are ever wakeful of the interest of Indians and Indian culture in Italy.

Indian Society of Oriental Art, Calcutta

It will be welcome news to all lovers of Indian art and culture that the Indian Society of Oriental Art, Calcutta, have been able, once more, to find an organ of their own. Since *Rupam*, that celebrated art-journal of international repute, ceased publication more than three years ago, the Society had been without an organ; it is now, therefore, a matter of real satisfaction for both the Society and the public to be provided with so high class an art-journal as the *Journal of the Indian Society of Oriental Art*, the first number of which has just been published. The Journal which is to appear twice a year is being edited by Dr. Abanindranath

Tagore and Dr. Stella Kramrisch, one a creative artist of the highest rank and the other a profound interpreter of art. One can, therefore, legitimately hope that the new organ of the Society shall ere long come to occupy the position held by its predecessor. This is held out even by its very first issue which contains contributions from such eminent authorities as J. Strzygoswky, H. Zimmer, A. K. Coomaraswamy, K. P. Jayaswal, D. R. Bhandarkar and others.

Bombay's Mass Education Plan

The Indian Academy, which has been started by Prof. G. M. Jadhav with the object of educating the masses, has now a project for starting eight museums in the city and is trying to secure the co-operation of museums in other countries. The Academy's attempt to enlist support overseas is bearing fruit and many institutions have agreed to give Bombay the benefit of their experience. Models, diagrams and charts are to come from England, Germany and the U. S. A. for the Hygiene Museum and help has been promised for the Technology Museum from Munich. Hygiene, technology and engineering, sociology and economics, agriculture, science, evolution, trade and commerce, and geography and history are the departments which it is hoped to form into separate museums on a site between Church Gate and the sea on the reclaimed land.

Post-Graduate Teaching in Chemical Technology

A Government resolution reviewing the progress of education in Bombay Presidency during the quinquennium 1927-32 states that the efforts of the University of Bombay in the direction of initiating post-graduate teaching in chemical technology have proved succeesful and plans are now ready for putting the scheme into operation in the near future.

The Report also expresses gratification at the fact that there has been a remarkable progress in the education of girls.

Among the notable events of this period are mentioned the enactment of the Bombay University Act (1928), the reorganization of primary and secondary school courses with a view to their prorer co-ordination, the introduction of vocational and industial training in primary and seconary schools.

Ourselves

[The Late Sir Bepinkrishna Bose—Kamala Lecturer—New Fellows—A New Doctor of Science—Guruprasanna Ghosh Scholar—Residence of Girl Students of Calcutta Colleges—Study of Pharmaceutical Chemistry—Physical Training Centres in Calcutta and Dacca—Medical Students and B.Sc. Examination—University Appointment Vetoed—Subjects for the Jogendrachandra Ghose Research Prize for 1933—The University Athletic Club—Matriculation Scholarship Results—Recognition of Schools—Universities Conference—The Punjab University—I.E. and B.E. Results—University Physical Organiser—Carnegie Research Grants.]

The Late Sir Bepinkrishna Bose

We have heard with deep regret of the death of Sir Bepinkrishna Bose, K.C.I.E., which occurred on 26th August, at his Calcutta residence. Sir Bepinkrishna Bose, who was born in 1851, was educated at the Presidency College and passed the B.L. Examination of Calcutta University in 1872. The same year he joined the Calcutta High Court as a Vakil but soon after he transferred his activities to Central Provinces and began to practise at Nagpur. By dint of his superior knowledge and ability he quickly made his mark in his profession. For some time he acted as a Judge of the Small Causes Court at Nagpur; after he had reverted to the Bar he was appointed in 1888 Government Advocate which office he held with great distinction for nearly eleven years. He was a member of the Imperial Legislative Council for several years and took a prominent part in the discussion of a number of important measures including the Official Secrets Bill and the Indian Universities' Bill. About 1909 he officiated as Judicial Commissioner at Nagpur. For many years he was a member of the C. P. Legislative Council where he wielded great influence. He held positions of trust and responsibility in various spheres of activity and with ungrudging devotion he worked for the steady welfare of the province which he made his own. His services to the cause of education in particular will long be remembered with gratitude. It was mainly due to his efforts that the Nagpur University was founded in 1923. He was appointed its first Vice-Chancellor and held that office till 1929. During this period he gave ample proof of his great administrative ability and his wide scholarship, and thus succeeded in placing the new University on a firm and satisfactory foundation. Sir Bepinkrishna Bose contributed more than any other individual to the progress made by Central Provinces in different fields of activity and as such his memory will never grow dim. As a man, he was loved and respected by all who came into contact with him. A man of sterling honesty and character, deeply pious and entirely unostentatious, he reminded us of another great Bengali of his generation, who also was a distinguished lawyer and educationist, the late Sir Gooroodass Banerjee.

Although Nagpur was the principal scene of his activities, the University of Calcutta, his *alma mater*, always occupied a warm corner in his heart. Nearly ten years ago when Calcutta University was passing through a financial crisis and the attitude of Government was not quite friendly, Sir Bepinkrishna created an endowment in the University and desired specially that the interest accruing from the fund during the first year should be applied towards meeting the deficit. The donation was of ten thousand rupees. But it was not the amount that mattered so much ; the spontaneous spirit of help and the genuine anxiety displayed by him for the welfare of his University struck the imagination of all who heard of the gift. Indeed such an offer came from only one of the thousands of the sons of the University and that was the great Bengali whose death we are mourning to-day. The University awards a special scholarship of Rs. 50 per month out of this endowment to a deserving student studying in the University College of Science in accordance with a scheme framed by the Syndicate.

We beg to tender our sincerest condolences to the members of the bereaved family.

* * *

Kamala Lecturer

Dr. R. P. Paranjpye, Vice-Chancellor of Lucknow University, has been recommended to the Senate for appointment as Kamala Lecturer for 1932. The subject of his lectures will be *Rationalism in Practice.*

It may be recalled that Dr. Paranjpye was one of those distinguished scholars on whom the University conferred Honorary Degrees in 1921 on the occasion of the visit of H. R. H. the Prince of Wales. Dr. Paranjpye's appointment is in full accordance with the traditions of this lectureship and will be welcomed by all.

* * *

New Fellows

His Excellency the Chancellor has been pleased to renominate Rev. Allan Cameron, M.A., B.D. (Scottish Church College) and Dr. Surendranath Das-gupta, M.A., Ph.D. (Cal.), Ph.D. (Cantab.), I.E.S. (Calcutta Sanskrit College), to be Ordinary Fellows of this University. Both the Fellows have been attached to the Faculty of Arts.

* * *

A New Doctor of Science

Mr. Satyasadhan Mukhopadhyaya, M.Sc., has recently been admitted to the Degree of Doctor of Science of our University. He submitted his theses on Entomology which were examined by a Board consisting of Sir S. Richard Christophers, Kt., C.I.E., K.H.S., F.R.S., Professor Dr. K. Friedrichs, Dr. Phil., and Professor Dr. R. J. Tillyard, Sc.D., F.R.S. We extend to Dr. Mukhopadhyaya our cordial congratulations.

* * *

Guruprasanna Ghosh Scholar.

The Guruprasanna Ghosh Scholarship for 1933 has been awarded to Mr. Basantakumar Mukherjee who obtained the Degree of Master of Science of this University in Applied Chemistry in 1931. The subject of his study will be *Sugar Technology.*

* * *

Residence of Girl Students of Calcutta Colleges

The increasing number of girl students in the various Colleges of Calcutta has brought to the fore the problem of their residence under conditions conducive to their welfare as also to the development of a full and active College life. Mrs. P. K. Ray, who happens to be the only lady member of the Senate and is keenly interested in the sound progress of female education in the province, has recently addressed a letter to the University on this subject. Among other things she has stated that according to her information a considerable number of girl students live in unrecognised messes and hostels in the city. She has urged the desirability of the University taking steps to have all these places of residence properly inspected and recognised, She has advocated the formulation of definite rules and regulations by the University in this behalf and has herself outlined a scheme for the purpose. The Syndicate has referred the matter to the Students' Residence Committee and has requested Mrs. Ray to help the Committee in arriving at a correct solution of the problem.

The matter has not yet been finally decided but certain steps have already been taken by the Students' Residence Committee. From the detailed information obtained by the Committee it appears that the total number of girl students reading in Calcutta Colleges this year is 803. They are distributed as follows: Diocesan College: 106; Loreto House: 81; Bethune College: 146; Victoria Institution: 22; Scottish Church College: 67; Asutosh College: 118; Vidyasagar College: 175; City College: 31; Medical College: 20; Post-Graduate Department: 37. Of these 803 girls, 555 reside with their parents or guardians and 174 in hostels which are under the supervision of the College authorities. The remaining girls reside in hostels and messes which, so far as present information goes, are under the control either of recognised bodies and institutions, *e.g.*, Y.W.C.A., Gokhale Memorial

Girls' School, St. Thomas School, Kidderpore, or of private committees of management. The situation therefore is not so alarming as it at first appeared to be, because the fact remains that a large majority of girls reside either with their guardians or in approved hostels and messes. The Residence Committee has however appointed a small committee consisting of Mrs. Ray, Mrs. Urquhart, Mrs. Tatini Das and Mrs. J. N. Roy to inspect all such hostels and messes, recognised and unrecognised, and submit a report to the University as to the nature of arrangements obtaining in these places. It will be possible for the University to decide what steps should be taken for improving their future management after a detailed report is submitted by the sub-committee.

* * *

Study of Pharmaceutical Chemistry

The Government of Bengal had recently drawn the attention of the University to the report of the Drugs Enquiry Committee and in particular requested the University to consider the possibility of instituting a degree in Pharmaceutical Chemistry as recommended in the report of the Enquiry Committee. The matter was at first considered by the Faculty of Medicine and certain changes in the Regulations were recommended by the Faculty. These proposals made were next considered by the Faculty of Science where some members felt doubtful as to the desirability of creating a new degree in this subject without adequate information on the future scope of work of students who would pass their University Examination with this subject. The matter was then referred by the Syndicate to a Committee consisting of representatives of the Faculties of Medicine and Science. The Committee has submitted a preliminary report to the effect that Pharmaceutical Chemistry might form part of the degree of Bachelor of Science, the combination of subjects to be allowed being (*a*) Chemistry, (*b*) Botany, (*c*) Pharmaceutical Chemistry and Pharmaceutical Botany.

The Committee has also expressed its definite opinion that "no useful purpose will be served by the institution of this degree unless the legislature enacts that no manufacturing firm shall be allowed to employ any person as a Pharmaceutical Chemist who possesses qualifications lower than the Bachelor's degree in Pharmaceutical Chemistry." The report was approved by the Syndicate on 4th August last and a copy of it has been forwarded to Government with the intimation that the University will proceed to draw up the detailed syllabus on hearing the views of Government regarding the proposals contained in the report.

We trust this may ultimately result in the opening of a new avenue of employment for our graduates.

* * *

Physical Training Centres in Calcutta and Dacca

The Secretary of the All-Bengal Teachers' Association applied to the University sometime ago stating that the two physical training centres for teachers started in Calcutta and at Dacca might be recognised by the University so that teachers in high schools might be encouraged to receive training in the institutions in larger numbers in future. The Syndicate requested Mr. James Buchanan, Physical Director, Bengal, and the University Inspector of Colleges to inspect the centres and draw up a report. The joint report submitted by them to the Syndicate imposed certain conditions which they desired to be fulfilled before any recognition could be given. These conditions having been duly carried out, Mr. Buchanan forwarded his final observations which were considered at the meeting of the Syndicate held on August 4, 1933, and the two centres have been recognised for two years for the present. The authorities concerned have been informed that any change in existing arrangements, if made, should forthwith be reported to the University.

* * *

Medical Students and B.Sc. Examination

The Syndicate receives from time to time applications from students who are either reading in Medical Colleges or have just completed their medical course, asking for permission to appear at the B.Sc. Examination without undergoing training for a full period of two years. The policy of the University has been to encourage such students to qualify themselves for the B.Sc. degree as the subjects offered by them at this examination are allied to their medical course. Further, this enables them to proceed to the Master's Degree in subjects in which they might specialise. The number of such applicants recently increased and the Syndicate thought it desirable to frame a definite set of rules governing such cases. A committee was accordingly appointed consisting of experts in the various subjects which are usually offered by this class of students. On the report of the committee the following principles have been approved :

(1) The concession should be granted only to students who have passed the Final M.B. Examination.

(2) Such students should be allowed to take up the pass course for the B. Sc. Examination and the combination of subjects should be limited as follows :

(*i*) Physiology, and (*ii*) and (*iii*) any two of the following :

Zoology, Botany, Anthropology and Experimental Psychology.

(3) Such students should be required to attend a course of practical classes only for one year so far as Physiology is concerned, and a course of both theoretical and practical classes for one year in each of the other subjects.

If a student desires to take the honours course in any of the subjects, he should be required to attend a regular course of studies for a period of two years in that subject only. With regard to Physiology, however, the Syndicate may relax this rule in any special case. The practical work referred to in these rules must be done in a laboratory recognised by the Syndicate for the purpose.

* * *

University Appointment Vetoed

The Secretary to the Government of Bengal, Education Department, has informed the University that Government cannot approve of the appointment of Mr. Kiranchandra Basak, M.A., as an honorary post-graduate lecturer in Economics as it is "objectionable on other than academic grounds." Mr. Basak who had specialised in Statistics at the University of Cambridge was appointed an honorary lecturer early in 1933. This appointment was made till 31st May 1933 and was duly communicated to Government. Government did not however object to Mr. Basak's appointment at this stage. At the commencement of the current academic session Mr. Basak was re-appointed an honorary lecturer for another year. This extension of appointment has now been disapproved by Government.

We may note here the relevant section in the University Regulations under which Government enjoys the right of interfering with a University appointment in the Post-Graduate Department. Section 36 of Chapter XI of University Regulations runs as follows :

> "No person whose salary is, or is to be paid from funds supplied by Government, shall be appointed or re-appointed University Reader or University Lecturer, without the previous sanction of Government. The names of all other persons appointed or re-appointed University Readers or University Lecturers, shall be notified to the Local Government within

one week from the date of the decision of the Senate. If, within si weeks from the receipt of such notification, Government intimate to th University that a specified appointment is objectionable on other tha academic grounds, such decision shall take effect and the appointmer shall stand cancelled."

It will be recalled that Government had occasion to exercis its power under this section for the first time about twent years ago when the appointments of the late Mr. Rasul, Dr (now Sir) Abdullah Suhrawardy and Mr. K. P. Jayaswal wer vetoed. About four years ago the appointment of Dr. Nalinaksh Sanyal as a University Lecturer in the Economics Departmen was disapproved under this section.

* * *

Subjects for the Jogendrachandra Ghose Research Prize for 1933

At the meeting of the Syndicate held on August 4, 193 the following subjects were selected for the Jogendrachandr Ghose Research prize in Comparative Indian Law for the yea 1933 :

(1) Proprietory rights of women under the Ancient Hindu Law wit special reference to the changes introduced by judicial decisions and Britis Indian Legislation.

(2) Kalivarjyas or Prohibitions in the Kali Age—their evolution an present legal bearing.

* * *

The University Athletic Club

The Calcutta University Athletic Club has been reconsti tuted and a revised set of rules has been adopted by the Syndicat for its guidance. His Excellency the Chancellor has kindl agreed to be the President of the Club. According to the ne regulations the Vice-Chancellor will be a Vice-President of the Club, and the Syndicate may appoint another Vice-President. Mr. Syamaprasad Mookerjee has been appointed Chairman of the Club Committee for the year 1933-34.

* * *

Matriculation Scholarship Results

The Iswar Pathsala of Comilla (Tipperah) has won this year the distinction of claiming three of the nine first grade scholarships (of Rs. 20 each) on the results of the last Matriculation Examination. The laurels are carried off by *mofussil* schools which have scored eight of the ten first grade scholarships, only one being claimed by a Calcutta school, namely, the Saraswati Institution. Of the two special scholarships (of Rs. 10 each) for girls, one is carried off by the Madaripur Donovan Girls' School and another by the Brahmo Balika Sikshalaya, Calcutta.

* * *

Recognition of Schools

By a notification published in the *Calcutta Gazette*, on August 17, 1933, the heads of all High English Schools have been informed by the Registrar, that schools seeking recognition for the first time should submit their applications on or before the 15th of January and those seeking recognition in special subjects, *e.g.*, Geography, Mechanics or Hygiene, on or before the 30th of June preceding the year from which such recognition is sought.

* * *

Universities Conference

The next session of the Indian Universities Conference will be held at Delhi on 6th, 7th and 8th March, 1934. The

Vice-chancellor, Mr. Syamaprasad Mookerjee and Professor Phanindranath Ghosh have been appointed delegates of the University on the Conference.

* * *

The Punjab University

The Syndicate has appointed Rai Bahadur Dr. Upendranath Brahmachari and Professor W. S. Urquhart representatives of this University in connection with the Jubilee Celebration of the University of the Punjab to be held in December, 1933.

* * *

I. E. and B. E. Results

57 candidates were registered at the last I. E. (Section A) Examination, of whom one was absent. 46 candidates appeared in all the groups of whom 24 passed. 16 were partially successful, 13 failing to qualify in Mathematics only, two in Physics only and one in Chemistry only.

9 candidates appeared in Mathematics only of whom two failed. One appeared in Chemistry only and he was duly qualified.

54 candidates were registered for I. E. (Sec. B) Examination of which 38 passed and 16 failed.

41 candidates were registered in the non-professional section of the B. E. Examination (Civil Engineering) of whom 35 presented themselves for the whole examination. Of these one failed to qualify in Mathematics and two failed to qualify in Science.

37 candidates appeared in the professional section of the B. E. Examination (Civil Engineering) of whom one passed in the first division and twenty-eight in the second division.

The first examination under the New Regulations for the B. E. Examination (Mechanical Engineering) was held this year. In the non-professional section 8 candidates were registered of whom 2 failed to qualify in Mathematics. In the professional section 7 candidates were registered of whom 6 passed.

The Board of Examiners has drawn the attention of the Syndicate to the relatively large number of failures at the I. E. and B. E. (non-professional) Examinations. The Syndicate has requested the Faculty of Engineering to consider the matter and submit a report.

* * *

University Physical Organiser

The Syndicate has recently appointed a whole-time University Organiser of Physical Education. Applications were invited for the post and after interviewing several candidates the Committee selected Mr. Durgakumar Chaudhuri, B.Sc., who has been finally appointed by the University. Mr. Chaudhuri is a B.Sc. of this University and is a well-known figure in the field of University sports. He also received training at the Government of Bengal Physical Training Centre at Ballygunj, and stood first at the Diploma Examination in 1933. This Officer will have two principal duties. First, he will have to visit the Colleges in Calcutta and also as many of them in *mofussil* as possible with a view to obtain first-hand information of the arrangements now is existence and also of the facilities that may be available in future. He will then be in a position to draw up a comprehensive scheme in consultation with other experts indicating how physical training should in future be organised under the auspices of the University.

Secondly, he will remain in touch with the organisations now in existence in the University itself, as also in the affiliated Colleges in Calcutta and render such assistance for the improvement of physical training of students as may be practicable.

The task before Mr. Chaudhuri will will not be an easy one. We have however every reason to believe that he will fully justify his appointment and help the University in laying down a definite policy for the future organisation of physical education in the province.

* * *

Carnegie Research Grants

Prof. A. R. Wadia, B.A. (Cantab.), Bar.-at-Law, Secretary, Inter-University Board, India, has recently addressed the following communication to the Registrar of the University:

> The Secretary of the Universities Bureau of the British Empire has requested the Inter-University Board to forward to the Bureau by the end of March, 1934, two nominations in order of preference for the award of the Carnegie Research Grants to members of University Staffs for work in Great Britain.
>
> The selection of the candidates will be made by the Inter-University Board at its next meeting at Delhi in the first week of March, 1934. I have the honour to request you to send me your nominations in this connection, by the end of October, 1933. It will be convenient, if you will kindly send only one or two names for consideration. As a condition of the award, information on the following points has to be furnished.
>
> (*a*) A 'curriculum vitae' of the applicant;
>
> (*b*) The purposes for which he proposes to utilise the grant, and his proposals for study or investigation;
>
> (*c*) Copies of two testimonials, and, if possible, the names of two referees resident in Great Britain or Ireland;
>
> (*d*) A statement to the effect that the candidate will, if he obtains the grant, pledge himself to return to the region from which he has come.
>
> Please note that six copies of the candidate's application should be forwarded to this office together with six sets of his publications.

A copy of the above letter has been circulated to the Secretary, Councils of Post-Graduate Teaching in Arts and Science, and to the Principals of affiliated Colleges for favour of circulation among the members of the teaching staff, with the request that names of candidates should reach the office of the Registrar, Calcutta University, *on or before the 10th September, 1933.*
